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ORGANIZED
SUNDAY SCHOOL WORK
IN AMERICA
1911-1914

OFFICIAL REPORT
OF THE
FOURTEENTH INTERNATIONAL SUNDAY SCHOOL
CONVENTION
CHICAGO, ILLINOIS, 1914

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ORGANIZED SUNDAY SCHOOL WORK IN AMERICA

1911 - 1914

OFFICIAL REPORT

OF THE

FOURTEENTH INTERNATIONAL
SUNDAY SCHOOL CONVENTION

~~CHICAGO, ILLINOIS~~ ~~HAMILL~~

PRESIDENT

BIENNIAL SURVEY OF SUNDAY SCHOOL WORK

INCLUDING THE OFFICIAL REPORT

OF THE

FOURTEENTH INTERNATIONAL
SUNDAY SCHOOL CONVENTION

CHICAGO, ILLINOIS, JUNE 22-30, 1914

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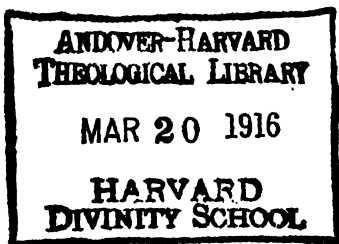
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CHICAGO

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TO

Edward Kirk Warren

who, as President, led the
forces of the World's Sunday
School Association to the City of
Jerusalem in 1904, two terms Chairman
of the World's Sunday School Executive
Committee, for fifteen years a member of the
Executive Committee, for six years and at present
Chairman of the Board of Trustees, also First Vice-Pres-
ident of the International Sunday School Association,
a man of great faith, wide vision, large generos-
ity, indomitable perseverance, and sterling
character, a leader among men, a lover
of children, a humble and devout
servant of the Living God—

This book is dedicated with the affectionate
regard of the Executive Committee
of the
International Sunday School Association

FOREWORD

THIS volume is designed to serve both as a report of the Fourteenth International Sunday School Convention and as a permanent record of Sunday School achievement throughout the International field during the past triennium.

It was early recognized that its value as a report would be largely increased by prompt publication following the final adjournment of the convention. Its worth as a record, it was evident, would depend upon fulness of detail and accuracy of statement. To secure these desiderata equitable allotments of space in the printed volume were made to the respective divisions and departments of the International work and the superintendent of each was made responsible for the furnishing of the requisite matter.

The participants in the program numbered three hundred and seventy-eight. They produced a plethora of material which has caused no little editorial perplexity. To preserve it all several large volumes would be required; therefore, limitation, selection, abridgment and exclusion have been compulsory. All addresses delivered at the simultaneous meetings have been excluded; only epitomes of the addresses heard by the main convention are given; the conference addresses have suffered both abridgment and exclusion. So it happens that many speeches, richly deserving prominence and permanence in their entirety, have been wholly omitted or greatly condensed. Perhaps the time will come when the International Sunday School Association will deem it advantageous to its work to produce two books following its conventions, one volume to contain the addresses *verbatim*, and the other to set forth the formal proceedings. If such a plan were in vogue now the work of the editor would be a joy and the Sunday School world would be given a thesaurus of wisdom and eloquence.

The volume is sent forth with the earnest prayer that the divine Spirit will use it for the glory of God and the advancement of the kingdom of His dear Son.

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CHAPTER I

HISTORICAL

NATIONAL AND INTERNATIONAL CONVENTIONS

At a conference of friends of Sunday Schools, held in Philadelphia during the anniversary of the American Sunday School Union and the General Assembly of the Presbyterian Church, May 23, 1832, thirteen states and two territories, numbers suggesting the beginning of our national independence, were represented. A resolution was adopted recommending the superintendents and teachers throughout the country to convene to consider the duties and obligations of officers of Sunday Schools, and the best plans of organizing, instructing and managing a Sunday School. A committee was appointed to prepare lists of questions covering the Sunday School effort as then understood, to be sent to Sunday School workers over the land. The committee prepared seventy-eight questions on thirteen different sections as follows: Schools, organization, discipline, visiting, modes of instruction, union question books, other question books, libraries, other means of success, superintendents, Bible classes, adult classes and miscellaneous. Three hundred answers were received, many of them copious, and the collection is preserved in a quarto volume of twenty-four hundred pages, in the library of the American Sunday School Union, Philadelphia.

FIRST NATIONAL CONVENTION

The first national convention was held in New York, in the Chatham Street Chapel, October 3, 1832, as a result of the Philadelphia conference. Hon. Theodore Frelinghuysen, of New Jersey, one of the eminent men of the time, was chosen president, and two hundred and twenty delegates were present, representing fourteen of the twenty-four states and four territories of the Union. Hon. Gerritt Smith was one of the vice-presidents, and the body was a notable one, including many of the religious leaders of the day, both clergymen and laymen. Among the topics considered were: Infant Sunday School Organization; Qualifying Scholars to Become Teachers; Organization of County and other Unions; and the Propriety of Having More than One Session

a Day. The sessions of the convention were continued through three days. "The novelty of the occasion, the stimulus of large audiences, the subjects discussed, the ability of many of the speakers, the whole-hearted zeal of the delegates, the spirit of prayer that prevailed, the large amount of information contributed, the number of stimulating incidents stated—made the convention one of remarkable success. Out of it went forth many streams to 'make glad the city of our God.' The delegates went from it to their places of labor with an intelligent zeal which was fruitful of good works over the whole nation." The interest developed in the discussions was such, and the value of the conference was estimated so highly, as indicated above by one who was there, that it was decided to hold another convention in 1833.

SECOND NATIONAL CONVENTION

The second national convention, in Philadelphia, May 22, 1833, was called too soon after the first to attract a large representation, and only nine states sent delegates. Hon. Willard Hall, an eminent Delaware jurist, was president of the convention. While the numbers were small the meeting seemed to be full of life and interest. One profitable discussion considered was "Private Sunday Schools," meaning schools or classes taught in private houses for those who were not willing, on account of poverty or sectarian prejudice, to attend the Sunday Schools in their neighborhood—a prophetic foreshadowing of the present Home Department movement.

THIRD NATIONAL CONVENTION

More than a quarter of a century passed before the second national convention was followed by another. Evidently the movement had not taken root, nor did it do so with the third one held in Philadelphia, February 22-24, 1859. Seventeen states and the District of Columbia, were represented by delegates, and there was one visitor from Great Britain. Ex-Gov. James Pollock was president, and H. Clay Trumbull, of Connecticut, then just coming forward into the notice of the Sunday School world, was one of the secretaries. The list of speakers was a notable one, and shows that there must have been a good deal of sense and sparkle and spirit in the convention. A committee, of which George H. Stuart was chairman, was appointed to arrange for "a similar assemblage of the evangelical Sabbath Schools of America."

FOURTH NATIONAL CONVENTION

In June, 1868, at the International Convention of the Young Men's Christian Association, in Detroit, an informal meeting of Sunday School

workers was held, and it was decided to hold a National Sunday School Convention in Newark, N. J., April 28, 1869. Twenty-eight states and one territory were represented by five hundred and twenty-six delegates, and there were visitors from Canada, England, Ireland, Scotland, Egypt and South Africa. Geo. H. Stuart, of Pennsylvania, presided. Rev. J. H. Vincent and B. F. Jacobs were associated with H. Clay Trumbull as secretaries of the convention. The convention was international in character, if not in name, and its sessions were characterized by their extraordinary spiritual power. The writer cannot recall any meeting he ever attended that in this respect was quite its equal. It was said by the editor of the *Sunday School Times* that "never before had so many Sunday School leaders of the land been brought face to face. Taken as a whole, it was the most memorable Sunday School gathering ever assembled in the United States, if not in the world. Tongues of fire seemed to be given to the speakers. The spirit of brotherly love and union prevailed. It was estimated that there were over twenty-five hundred visitors, in addition to the five hundred twenty-six delegates, in attendance."

FIFTH NATIONAL CONVENTION

The fifth national convention, at Indianapolis, April 16-19, 1872, was destined to be epoch-making. There were three hundred and thirty-eight delegates present from twenty-eight states and one territory. Other workers were present from Canada, Great Britain and India. Philip G. Gillett, of Illinois, was president. The sessions were held in the Second Presbyterian Church. It was announced in the call for the convention that among the themes foremost in interest and importance for its consideration was that of a system of uniform Bible lessons for the Sunday Schools of the land. A tentative course which had been put out by the publishers, though imperfect, proved to be quite popular simply because of its uniformity. The Sunday Schools of the land were studying the same book; why not the same lesson? The sentiment in favor of one lesson for all schools grew rapidly within the year, and when the convention assembled, though there were doubts of its feasibility and its desirability on the part of some of the leaders in the Sunday School world, after an impassioned address by B. F. Jacobs, who had been the principal advocate of uniformity, the vote was practically unanimous in its favor. The first lesson committee was appointed to prepare a lesson course to cover seven years. The inclusion of two Canadian brethren as members of this committee made it impossible for the next convention to be other than international. At

this convention a national statistical secretary was appointed. This innovation proved to be of great value to the cause, as showing progress in organized work, and establishing an intelligent basis for the activities of the workers.

SIXTH NATIONAL CONVENTION, FIRST INTERNATIONAL

The sixth national and first international convention was held in Baltimore, May 11-13, 1875. Rev. George A. Pelz, of New Jersey, was president, and there were four hundred and sixty-three delegates present. The convention appears to have been mainly a jubilation over what had been accomplished at Indianapolis. The report of the Lesson Committee was inspiring in that it showed how extensively the uniform lessons had been adopted by the Sunday Schools of many denominations. Twenty Canadian representatives participated in the convention proceedings.

SECOND INTERNATIONAL CONVENTION

Nothing particularly new was done in the way of progress at the second international convention in Atlanta, Ga., April 17-19, 1878. Governor Colquitt, of Georgia, presided, and the most important matter for discussion was the International Lesson System. The delegates seemed to have but one feeling, and that one of warm approval. But the main feature of this convention was the fellowship which it brought about between the North and South. The writer believes that nothing since the war has done so much to promote good feeling between the sections as this convention. Governor Colquitt melted all hearts with his farewell words. The union of hearts there was inexpressibly delightful.

THIRD INTERNATIONAL CONVENTION

The third international convention met in Toronto, Canada, June 22-24, 1881, and Hon. S. H. Blake, of Toronto, presided. The special feature of this convention was the inauguration of the interdenominational work undertaken by the International Executive Committee. This, again, was the suggestion of the fertile brains of B. F. Jacobs, and at this convention Mr. Jacobs began his long service as Chairman of the International Executive Committee, to continue until the date of his death, twenty-one years later. President Garfield sent a message of interest and sympathy. It was at this convention that the home class work was first mentioned.

FOURTH INTERNATIONAL CONVENTION

Hon. Thomas W. Bicknell, of Massachusetts, presided at the fourth international convention in Louisville, Ky., June 11-13, 1884. The program was an alliterative one,—The Work, the Word and the Workers. That suggests the character of the gathering.

The discussions were of special value to the delegates who had come long distances to obtain new ideas and inspiration.

Pastor John Paul Cooke, of Paris, France, gave an interesting and instructive address on "Sunday School Work in Europe."

The third lesson committee was appointed, and five persons were added as corresponding members, four for Great Britain and one for France.

FIFTH INTERNATIONAL CONVENTION

Chicago entertained the convention of 1887, June 1-3; elected William Reynolds, of Illinois, as president and later appointed him "Field Superintendent," the first official organizer for the international field. It was the first gathering of the kind at which the Home Department was presented by its author. The plan of home classes had been so far tried and perfected that here it was set forth as a movement meriting and demanding attention. Mr. and Mrs. W. N. Hartshorn, of Massachusetts, came into prominence among the international workers at this convention, by reason of their leadership in the primary work of the convention.

SIXTH INTERNATIONAL CONVENTION

The sixth international convention, at Pittsburgh, Pa., June 24-27, 1890, was instructive and inspiring, but without special characteristics. Hon. J. G. Harris, of Alabama, presided, and the convention, by resolution, placed its endorsement on the Home Department. Action was taken looking forward to the erection of a Sunday School building in connection with the World's Fair at Chicago in 1893, a building which was put up, and in which many a memorable meeting was held while the exposition was in progress. After a prolonged discussion, the plan of having a quarterly temperance lesson on a Sunday of its own was approved by the convention.

SEVENTH INTERNATIONAL CONVENTION

The seventh international and the world's second convention were held conjointly in St. Louis, August 30 to September 5, 1893. During this time the field workers held their first conference. The emphasis of the convention was laid upon state, county and township work, and

great impulse was given to systematized effort which aims to leave no part of the field overlooked. The chief discussion was on the International Lessons, and the system was approved in the heartiest kind of an endorsement. Uniformity in study binds the Sunday School workers of the different denominations together in a tie of brotherhood which to them is very precious. Other topics discussed were: "The Sunday School and Its Influence Among the Negroes in the South," "The Training of Teachers," "Summer Schools," "Training Schools for Christian Workers." Hon. Lewis Miller, of Ohio, was the presiding officer.

At the world's convention, Mr. B. F. Jacobs, Chairman of the International Committee, was elected president. The address of Rev. J. L. Phillips, M. D., the Sunday School missionary in India, resulted in the creation of the "Japan Fund" and, several years later, in the sending of Mr. Ikehara as the first Sunday School Secretary to Japan, which has now resulted in the organization of the "Japan Sunday School Association," with a general secretary on full time.

Both of these conventions, as well as the Field Workers' and Primary Conferences, were productive of great good to all concerned.

EIGHTH INTERNATIONAL CONVENTION

The eighth international convention, Boston, Mass., June 23-26, 1896, was notable in many directions. There were one thousand sixty-three delegates present, the largest number in the history of the international conventions; the devotional leadership of D. L. Moody, who conducted the opening hour each day, was a great inspiration; Bishop Vincent, who had been chairman of the Lesson Committee from the beginning, in 1872, resigned, and Dr. John Potts, of Toronto, Canada, was appointed; all debts of the convention were reported paid and thirty-five thousand two hundred and three dollars was pledged for the work of the next triennium. The addresses of the convention were of an unusually high order, and under the presidency of Samuel B. Capen, of Boston, the convention reached a very high standard. The "field" of the convention was extended to include Mexico, Central America and the West Indies.

At this convention William Reynolds made his last report as Field Superintendent, as he went to his reward before the ninth convention met in Atlanta. Mr. Reynolds reported that he had attended one hundred and fifty-four conventions and visited every state, province and territory in the International field, except Alaska, Alberta and Newfoundland. Mr. Reynolds had the assistance of Prof. H. M. Hamill for

the whole field, Mr. Hugh Cork for the Northwest, and Rev. L. B. Maxwell among the colored people of the South.

The Fifth Lesson Committee of fifteen, together with five "corresponding members" in Great Britain, were chosen to select the lessons of 1900-1905.

NINTH INTERNATIONAL CONVENTION

Atlanta, Ga., welcomed the convention in 1899, April 26-30, for the second time. Hon. Hoke Smith, of Georgia, was chosen president. The convention was called to mourn the death of William Reynolds (1897), the first field superintendent. The work was broadened by the election of Marion Lawrance, of Ohio, as general secretary; Prof. H. M. Hamill, of Illinois, as field secretary; and L. B. Maxwell and Silas X. Floyd, both of Georgia, as workers among the colored people. Mr. Jacobs, asking retirement from active service as chairman of the executive committee, was made honorary chairman for life, and Hon. John Wanamaker, of Pennsylvania, was elected to succeed him. Mr. Wanamaker afterward declined the honor, and Mr. Jacobs continued in service.

TENTH INTERNATIONAL CONVENTION

The first session of the tenth international convention, at Denver, Colo., June 26-30, 1902, was a memorial service commemorative of the life, work and character of Mr. B. F. Jacobs, the acting chairman of the International Executive Committee, who died three days before, at his home in Chicago. The tributes were eloquent and sincere, and made a strong impression upon the convention and its work. Rev. B. B. Tyler, D. D., of Denver, the second clergyman in the history of the national or international work to be so honored, was chosen president, and Mr. W. N. Hartshorn, of Boston, was unanimously selected as the successor of Mr. Jacobs, chairman of the Executive Committee. There were eleven hundred and sixty-eight delegates enrolled, and they came from fifty-five states, provinces and territories. Mr. F. F. Belsey, president of the British Sunday School Union, was a distinguished guest of the convention. The plan of lesson selection was one of the great themes of the convention discussion, and the final action of the convention was in the adoption of a resolution which read: "That at this time we are not prepared to adopt a series of advanced lessons to take the place of the uniform lessons in the adult grades of the Sunday School."

ELEVENTH INTERNATIONAL CONVENTION

This was held in Toronto, Canada, June 23-27, 1905. Sixty states, territories and provinces were represented, and the enrollment of dele-

gates was larger by far than that of any previous convention. The delegates numbered one thousand nine hundred fifty-eight. Among them were three hundred eighteen pastors, three hundred fifty-one superintendents, eight hundred fifty-six teachers, and two hundred fifty-two other officers, which shows that a vital interest in the Sunday School work is equally felt by all those connected with it.

At this gathering the name of the body was changed from "The International Sunday School Convention" to "The International Sunday School Association," and a resolution was adopted to incorporate the Association. It was further voted to adopt the recommendations that the advantages and disadvantages of an international Sunday School building should be carefully considered and reported upon at the next meeting of the Association, and that as rapidly as possible the Association be centralized, so that an efficient man, with a competent corps of helpers, should be able to keep continuously in touch with all departments of the work throughout the field. In the establishment of the new headquarters at Chicago this latter action is being carried out.

This convention was especially signalized by instructing the Lesson Committee to prepare an advanced course of lessons in addition to the uniform lessons and the beginners' course. On the submission of the question to the convention, the vote stood six hundred seventeen for and six hundred one against the substitute motion that the Lesson Committee continue the system as then existing, but when it was found that the advanced course was desired by so large a minority, the vote was reconsidered, and the recommendation of the Lesson Committee favoring the advanced course was unanimously adopted.

While the convention was in session, the International Executive Committee appointed a subcommittee on adult Bible class work, the result of whose efforts has been such an awakening of interest in adult Bible classes, that the lesson publishers pretty generally have been led to issue special quarterlies for their use.

Justice J. J. Maclaren, of the Court of Appeal, Ontario, was chosen the presiding officer. The Treasurer reported that over fifty-five thousand dollars had been received during the past triennium, and seventy-two thousand six hundred and sixty-eight dollars was pledged for the coming three years' work.

TWELFTH INTERNATIONAL CONVENTION

This convention was held in Louisville, Kentucky, June 18 to 23, 1908. The main sessions were held in the Armory building, and some of the sessions reached five thousand in attendance. The motto of the

convention was "We Would See Jesus," and this motto was placed above the platform in electric lights.

The convention opened with a fitting memorial service to Dr. John Potts, who died October 16, 1907. He had been twenty-five years a member of the Lesson Committee and eleven years its Chairman.

The retiring president, Justice J. J. Maclaren, was in the chair until the election of the new president, Hon. John Stites, of Louisville, who presided to the close of the convention.

The Treasurer's report showed that the Association had received over one hundred and eight thousand dollars during the triennium. The pledges for the new triennium amounted to about one hundred ten thousand dollars.

The reports from all departments showed great advance, and the general note of the convention was one of optimism and encouragement. Without doubt, the leading action of the convention was in regard to the lessons, the Lesson Committee reporting that while the Uniform Lessons should be continued for the great number of schools that desired to use them, nevertheless there was a great demand for a thoroughly graded course of lessons. The action of the convention covering this matter was as follows:

"Resolved: 1. That this convention of the International Sunday School Association instruct the Lesson Committee which is to be appointed for the next six years, to continue the work of arranging and issuing the Uniform Lessons as heretofore.

"2. That this convention authorize its Lesson Committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday School which desires it, whether in whole or in part."

THIRTEENTH INTERNATIONAL CONVENTION

It was held in San Francisco, Cal., June 20-27, 1911. Its motto was "The Open Bible and the Uplifted Cross." The Rev. J. Wilbur Chapman, D. D., delivered the daily devotional addresses. His general theme was, "Soul Winning and Christian Service." The opening day was devoted to Home Missions; five hundred sixty-seven Chinese, Japanese and Koreans participated in the exercises. King George and Queen Mary were crowned in London on the third day of the convention. Congratulations were cabled to Their Majesties. On the fourth day nearly ten thousand Sunday School men paraded, each carrying a Bible furnished by the Gideons. A magnificent portrait of the late William Reynolds, the first field superintendent of the association, was

presented to the convention by Mr. H. J. Heinz. All departments of Sunday School work were discussed by experts in set addresses and at departmental conferences. "The Men and Religion Forward Movement" was warmly commended, and two Sunday School experts were appointed to work in connection with it. An emphatic stand was taken in favor of having the Bible in the public schools of the states and provinces; a demand for uniform divorce laws was also voiced; and a ringing note was uttered in behalf of international arbitration. The convention gave evidence of a greatly increased interest in both denominational and interdenominational Sunday School work. It was also seen that a new era had been entered upon in Sunday School journalism, many of the states and provinces having periodicals and so syndicating their publications as to reduce cost, increase space and secure wider information. The convention realized the wish of its program builders which was stated by Mr. W. N. Hartshorn to be that the delegates might be "seized with the conviction that the Sunday School is the supreme agency within the church to induce Bible study, to build Christian character, and to gain and retain church membership." From every point of view this convention marked the close of the most successful triennium the International Sunday School Association had ever known.

FOURTEENTH INTERNATIONAL CONVENTION

Its complete report is contained in this volume. Among its outstanding features are the following: (1) In variety of program, number of meetings and array of speakers it outranked any previous convention. (2) In bulk and quality of information its reports, papers and addresses made a thesaurus. In inspiration it was an atmosphere charged with the breath of the Eternal Spirit. (3) In noteworthy achievement it recorded the establishment in 1912 of a training school for secretaries and field workers held each summer at Lake Geneva, Wis. The course of study covers four years, the faculty including all of the division and departmental superintendents of the International Sunday School Association, as well as other Sunday School specialists. Furthermore, during the triennium the Secondary Division was instituted and placed in charge of a skilful superintendent. (4) The convention resolved to meet hereafter quadrennially instead of triennially.

"Jesus Shall Reign" was its motto.

CHAPTER II

THE CONVENTION STORY

Opening Session—Death of Sir Francis Flint Belsey—Committee of One Hundred—Telegraphic Greetings—Improvement in Procedure—Address of Welcome and Response—The President's Message—Introduction of Japanese Representatives—Invitations for Next Convention—Presentation of Portraits of Mr. Trumbull and Mr. Hartshorn—Program Committee—Program Participants—Sunday School Exhibit—Bible Class Parade—Sunday School Historical Pageant—Introduction of Rev. S. V. R. Trowbridge—Special Prayers—The Moslem Call to Prayer—The Old Guard—The World's Tour Party—Ushers and Pages Thanked—Presentation of Gavel to President Hamill—Closing Featured.

The fourteenth international Sunday School convention was held in Chicago, Ill., June 23-30, 1914. Medinah Temple—a noble building of recent construction, having a seating capacity of approximately five thousand and excellent acoustic properties—was the seat of its formal sessions.

THE OPENING SESSION

At the opening session the delegates found the auditorium draped with scores of American flags. In the rear of the stage, extending from wing to wing and dropping from the ceiling almost to the floor when it was lowered, was an immense *Old Glory*—probably the largest that the delegates had ever seen. In front of this big flag, high up in the archway, was a large electric sign (furnished as a compliment by the Commonwealth Edison Company), whose electric bulbs spelled the theme of the convention, "Jesus Shall Reign." At the north of the platform was the flag of Great Britain.

Immediately preceding the singing of the opening hymn the large American flag, which had been elevated out of sight, was dropped into view; its appearance was the signal for a mighty patriotic cheer. Then

the current was switched into the electric sign; its prophetic inspiration blazed out, and the delegates again cheered to the echo.

At 7:30 the musical director, Prof. E. O. Excell, supported by a choir of five hundred Sunday School workers and pupils of Chicago and suburbs, announced the hymn, "As a Volunteer"; the accompanist, Prof. Alvin W. Roper, struck the chord on the piano, and the convention sang. The president, Mr. William N. Hartshorn, took the chair.

It was eminently fitting that Dr. C. R. Blackall, for so many years identified with continent-wide Sunday School work, should read the Scripture and offer the opening prayer. He read I Cor. 13, and with deep feeling supplicated the divine blessing.

The Death of Sir Francis Flint Belsey

The convention was hushed into melancholy silence by the announcement of the recent death of Sir Francis Flint Belsey of London. Many of the delegates had met this distinguished Sunday School worker at various conventions of the World's Sunday School Association. Following the presentation by Dr. George W. Bailey of the formal resolution of respect and sympathy, Dr. F. B. Meyer of London gave a brief review of the life and work of Sir Francis, and thanked the convention for its expression of sympathy.

The Committee of One Hundred

Mr. Marion Lawrance spoke at the first session words of appreciation of the service of the committee of one hundred. He said that the number is really one hundred seventy-two instead of one hundred. He called the names of its executive committee; the gentlemen stood in response and were greeted with hearty applause.

This committee, made up of business and professional men, had charge of all the local arrangements of the convention; it comprised the following persons:

EXECUTIVE COMMITTEE.

William G. Sherer, Chairman.
Bishop W. F. McDowell, Vice-Chairman.
Rev. Ozora S. Davis, Vice-Chairman.
Lindsay T. Woodcock, Vice-Chairman.
John Benham, Vice-Chairman.
William A. Goodman, Secretary.
L. A. Goddard, Treasurer.

Chairmen of Subcommittees

H. W. Allen
 J. Worth Allen
 Chas. Alling, Jr.
 Geo. W. Bond
 Paul P. Chapman
 McKenzie Cleland
 Geo. W. Dixon
 Leslie J. Dodds
 A. G. Fegert
 A. Hammesfahr

Dr. Geo. N. Luccock
 Col. Nathan Wm. MacChesney
 Donald S. McWilliams
 L. Wilbur Messer
 Dr. Willis O. Nance
 J. Grafton Parker
 William A. Peterson
 Fred G. Thearle
 Harry T. Williams

Bishop C. P. Anderson
 E. V. Anderson
 Rev. F. L. Anderson
 Wyllys W. Baird
 Henry R. Baldwin
 Rev. F. W. Barnum
 Rev. Edgar Blake
 T. J. Bolger
 J. B. Bowles
 E. M. Bowman
 Louis A. Bowman
 Chas. H. Boyer
 E. E. Brown
 L. A. Brown
 Rev. Dan B. Brummitt
 J. A. Burhans
 Prof. Frank H. Burt
 Rev. Wm. H. Carwardine
 Rev. Charles E. Cheney
 G. A. Chritton
 Arthur R. Clark
 Henry R. Clissold
 George E. Cook
 Hugh Cork
 Rev. Wm. C. Covert
 Clayton E. Crafts
 Henry P. Crowell
 Francis J. Cushing
 Rev. Wm. J. Davidson
 Rev. John M. Dean
 Edward B. DeGroot
 Rev. T. F. Dornblaser
 C. J. Driever
 C. H. Dennis
 Marquis Eaton
 Prof. Frederick C. Eiselen
 Comm'r Thomas Estill
 F. D. Everett
 Rev. Samuel Fallows
 John V. Farwell, Jr.
 David R. Forgan
 H. S. W. Foreman
 W. Holmes Forsyth
 Stephen B. Foy
 Wm. Francis
 G. P. Fisher, Jr.
 J. J. Fraser
 Rev. Robt. W. Gammon
 E. P. Gates
 A. F. Gaylord
 Rev. Samuel M. Gibson
 Rev. Charles W. Gilkey
 Walter E. Gillespie

Rev. Louis W. Goebel
 Rev. Samuel M. Gibson
 Arthur B. Hall
 Richard C. Hall
 Abram W. Harris
 Albert W. Harris
 Rev. Oscar C. Helming
 Geo. R. Hemingway
 A. G. Henderson
 Rev. Henry E. Hepburn
 Henry S. Henschen
 Rev. Edgar P. Hill
 Rev. E. G. Hjerpe
 Prof. Allan Hoben
 James L. Houghteling, Jr.
 Cornelius D. B. Howell
 Chas. L. Hutchison
 Robert Johns
 Rev. O. F. Jordan
 Sherman C. Kingsley
 Samuel E. Knecht
 George C. Lazear
 Eugene P. Lies
 Rev. Howard A. Lepper
 A. G. Lester
 Arthur L. Lindsay
 James B. Lord
 Rev. A. H. Leahman
 W. P. MacCracken
 Wm. H. Matchett
 Bishop G. M. Mathews
 Dean Shaller Mathews
 Edward E. Maxwell
 Chas. E. McBurney
 James G. K. McClure
 Cyrus H. McCormick
 Harold F. McCormick
 Frank H. McCullough
 Rev. Wm. F. McElveen
 Wm. Ayer McKinney
 Walter R. Mee
 John A. Montgomery
 C. C. Martin
 Carl Mehlin
 A. H. Mills
 Rev. Charles B. Mitchell
 J. Austin Murphy
 Edgar H. Nichols
 John S. Nollen
 W. B. Norton
 J. F. Oates
 E. S. Osgood
 C. A. Osborne

Executive Committee—Continued

Rev. Herman Page
 Frank B. Pease
 Wm. A. Pease
 Prof. Ira M. Price
 A. O. Prochno
 Daniel Pagenta
 Alvin H. Reed
 Carydon A. Reed
 Rev. John W. Robinson
 Sampson Rogers
 Ernest O. Sellers
 I. C. Shaffer
 Rev. S. J. Skevington
 Wm. P. Sidley
 Thomas S. Smith
 Andrew Stevenson
 Graham Stewart
 Rev. James M. Stifler
 G. H. Stineback
 Rev. John Timothy Stone
 Edmund H. Stroud
 Dean W. T. Sumner

Maj. Jas H. Stansfield
 Herman N. Thorsson
 W. B. Towsley
 L. W. Tucker
 Sedgwick S. Vastine
 Rev. E. N. Ware
 Geo. G. Walker
 Prof. Frank G. Ward
 E. K. Warren
 Fred A. Wells
 Fred T. West
 Harry A. Wheeler
 A. Stamford White
 Oliver R. Williamson
 Dr. S. A. Wilson
 John H. Witter
 Rev. Ervin Y. Woolley
 Col. Wallace H. Wigham
 Geo. F. Zanies
 Rev. Elbert R. Zaring
 Dr. Parley Zartman

Telegraphic Greetings

The reading by the general secretary at the opening session of the following telegrams aroused the greatest enthusiasm, the delegates cheering to the echo:

THE WHITE HOUSE,
 Washington, D. C., June 23.

MR. MARION LAWRENCE,

General Secretary International Sunday School Association.

It is a pleasure to send my cordial greetings to the delegates to the Fourteenth International Sunday School Convention, and to express my hope that the richest measure of profit and success may attend your deliberations.

WOODROW WILSON.

Washington, D. C., June 22, 1914.

MARION LAWRENCE,

General Secretary International Sunday School Association.

A cordial greeting to your great gathering of Sunday School workers. It is impossible to overestimate the influence of the Sunday School as a means for religious education; to it and to the several other organized young people's societies we must look for training for Christian service. It is my earnest hope that your assembly will devote its best efforts and thought to the matter of linking together more closely these great indispensable branches of Christian work among the young people of our churches.

WILLIAM JENNINGS BRYAN,
 Secretary of State.

Washington, D. C., June 22, 1914.

MARION LAWRENCE,

General Secretary International Sunday School Association.

Regret that official engagements prevent my being present at the gathering of leaders in the religious instruction of our youth. The great work being done by the International Sunday School Association cannot be overestimated. All organizations working to reach young men are co-workers and allies, and the more they coöperate in this work the better for the future of our country. The good work done by such organizations as the Christian Endeavor, Epworth League, Westminster League, Order of St. Andrew, the Baptist Young People's Union, and kindred organizations, with the Sunday School organization, is felt in every national movement for moral reformation.

JOSEPHUS DANIELS,
Secretary of the Navy.

This was a fitting time for the singing of "My Country, 'Tis of Thee." It was sung with great enthusiasm.

Improvements in Procedure

A radical departure in several matters of convention procedure should be noted. In the first place, no notices were given in the convention, such matters being provided for in a daily bulletin. This course saved a great deal of time and was emphatically commended by the delegates. Furthermore, at previous triennial conventions a number of welcoming addresses and responses were delivered; this convention had but one address of welcome, and one response, and both were printed in the official program.

Address of Welcome and Response as Printed in the Official Program

WELCOME

- To the Delegates and Members of the Fourteenth International Sunday School Convention, Greeting:

In behalf of the Committee of One Hundred, who have been looking forward with eager expectation to the assembling of this convention, for which they have been laying plans for several months, we give you a royal Western welcome to Chicago.

It is in every way fitting that you should assemble here beside Lake Michigan in a city where the work of the organized Sunday School has been emphasized in a unique degree and where the headquarters of the International Association are located. We do not forget that you gather in the city that is proud of the names of great pioneer workers like Dwight L. Moody, whose practical sense and broad vision have marked the activity of our leaders from the start. We believe that Chicago has been a center of leadership in Sunday School work of such quality as

warrants our honest pride in our past. This has taken two directions: (1) An unshaken loyalty to the Sunday School as the church training its children and youth for Christian life. To this central aim our leaders have been true through all the changes that have taken place in the forms of organization and administration. (2) Our leaders have been conscious of God's continuous guidance of His church, and so they have been alert to find and welcome new methods by which the teaching of the Sunday School should be kept abreast of the best work done in education. Never seeking the new simply because it is novel and never holding to the old just for the sake of its age, our great leaders have brought forth out of their treasures things new and old.

But it is in great confidence of the progress that you are to register here, the inspiration that you are to call forth, and the deeper passion for Christ that is to be kindled, that we welcome this convention to Chicago. We live in great ideals; we find our true life defined in splendid visions; and we press forward in our work under the impulse of a divine enthusiasm. We expect that the convention will present the most modern and efficient methods of Sunday School work; that it will speak in the terms of practical service; but we look confidently to you to revive our spiritual impulses and quicken our sense of loyalty and devotion to our common Master as you tarry here in conference and then go your ways back to the work that waits for you in bringing to earth the kingdom of the living Christ.

For the Committee of One Hundred.

WILLIAM G. SHERER,
Chairman.

RESPONSE

To the Committee of One Hundred:

We gratefully respond to the Christ spirit of your welcome. There are two reasons why we have come: (1) You invited us. (2) We needed to come. Chicago has a Sunday School atmosphere we ought to breathe, a history we must know if we would be just to our predecessors. Chicago has been the mount from which imperial visions have been gained,—among them the vision of world-wide uniform Bible study. This vision has been realized, first, because of a uniform system of lessons; second, because of the marvelous system of organization in which all denominations and all nations of the earth have a part, and into which are gathered nearly three hundred thousand Sunday Schools, with a membership of nearly thirty million.

Chicago and its suburbs produced men who saw Sunday School visions: God revealed to these men his plan. Reverently we mention B. F. Jacobs, Jno. H. Vincent, Dwight L. Moody, Edward Eggleston, Henry Clay Trumbull, C. R. Blackall, M. C. Hazard. To B. F. Jacobs more than to any other man the International Uniform Lesson System and Interdenominational Sunday School Work owe origin, growth, success. Vincent, Moody, and Eggleston coöperated with Jacobs in securing adoption of uniform lessons. Vincent, Eggleston, Blackall, and Hazard were the first editors of the lesson helps for their respective denominations.

Chicago entertained, in 1887, the Fifth National Convention, which elected William Reynolds its first Field Superintendent or General Secretary. Chicago introduced teacher training and other departments. Chicago suggested the World's First Sunday School Convention, which was held in London, and built its program.

Such facts as these and a desire to draw from Chicago reservoirs yet unopened have afforded inspiration for our coming to Chicago now, and because we have come we believe that the work for the future will be enlarged, strengthened, made more secure.

The last words of Jacobs were, 'Men die, but Jesus Christ lives and the work goes on; give my love to the brethren. God bless you.'

Because of the rich past, the strategic present, and a possibly greater future, may we not realize a vision of an International Sunday School building worthy of the great interest we represent to be erected in this central city, Chicago?

W. N. HARTSHORN,
President.

THE PRESIDENT'S MESSAGE

At the opening session, Tuesday evening, June 23.

The program of the opening session, Tuesday, June 23, announced an address by Mr. W. N. Hartshorn, the president of the International Sunday School Association. He said:

'We bring you tonight no address, but a message concerning persons and deeds,—persons with like passions as ourselves, environed with human limitations; deeds into which lives, divinely energized, have entered and will, therefore, continue to be life-giving agencies until 'He shall come.' Spoken words perish with the hearing; printed words abide for a generation; deeds gather increasing force as they move forward through the centuries. For twenty-seven years we have been privileged to know and serve the International and State officials, committees and workers. When this convention adjourns, this relationship will be forever severed.'

The foregoing words formed the introduction to my last official message to the International Sunday School Association. I knew that Secretary Lawrence, with his associate workers, state secretaries and the distinguished speakers, would furnish history and inspiration to the delegates; I was impressed that I should place in permanent form by pictures and words, for the use of the delegates to this convention, the fact of Christian Stewardship Exemplified Through Three Generations. To accomplish more perfectly my purpose, I printed a forty page booklet containing twenty-one half-tone plates. This booklet, with two others equally attractive and informing, was brought from Boston to the Medinah Temple, Chicago, at large cost; and they were to be placed in the hands of every delegate on Tuesday evening, June 23, 1914. By a ruling of the authorities of the Temple, these booklets could not be distributed. I could not, therefore deliver the message I had brought to the delegates. These booklets were returned to Boston.

In order that my purpose may not be wholly thwarted, it will be

my pleasure to send you, postage paid, a copy of this forty page booklet 'Christian Stewardship Exemplified Through Three Generations,' so elegantly printed and illustrated, if only you will send me your name and post-office address. I shall do this with the hope that as you read every word you may receive from God a new interpretation of the divine meaning of the rewards of real 'Christian Stewardship.'

Address, W. N. Hartshorn, 85 Broad St., Boston, Mass.

Introduction of Japanese Representatives

At the night session of Thursday, June 25, Rev. H. Kawasumi, Rev. T. Ukai and Mr. H. E. Coleman were introduced to the convention. They were greeted most cordially. Each of these gentlemen presented his compliments to the convention. Rev. T. Ukai bore a message to the convention from Count Okuma, the present premier of Japan, which he read as follows:

To the Fourteenth International Sunday School Convention to be held in Chicago, U. S. A., June 23-30, 1914.

Greeting:

During the past half century Japan has been influenced by great international movements, as, for instance, the Red Cross Society and International Peace. The directly religious teachings of the West have also influenced her greatly.

By the recent visit of Mr. H. J. Heinz and twenty-nine others in the interest of religious education a deep impression was made, especially upon business men, as they themselves were business men. And now Japan is to have the honor of entertaining two years hence the World's Eighth Sunday School Convention. We are anxious that nothing be neglected that might contribute to the pleasure of our guests and the largest success of the Convention.

The local Promoting Committee is sending to the Chicago Convention the Rev. Takeshi Ukai, Director of the National Sunday School Association of Japan, and the Rev. Harutoshi Kawasumi, its General Secretary, to further study methods of instruction and to consult American Sunday School leaders with reference to the forthcoming Tokyo Convention.

I, therefore, take pleasure in sending this letter by these gentlemen and offering a true Japanese welcome to those who shall be able to attend the Convention in the autumn of 1916.

(Signed) SHIGENOBU OKUMA.

Mr. Coleman bore, also, a message of good-will from His Excellency, Baron Kato, minister of foreign affairs in the Japanese Government, in which that distinguished statesman not only extended a cordial

invitation to the Sunday School workers to come to Tokyo in 1916, but said :

As to the work of the Sunday School, we feel the need strongly now of moral education for our children. In former times they had a very good moral training through the teaching of Confucius, but in recent times this teaching has very much waned, and now we are really in a serious state so far as our moral condition is concerned. For this and other reasons we gladly welcome the moral training that the Christian Sunday School can give to our young people.

Under the leadership of Mr. Lawrance, who explained that *banzai* means, "Ten thousand years of life, prosperity and happiness," the convention nearly lifted the roof with its cries of "*Banzai! banzai! banzai!*"

Invitations for the Next Convention

Friday morning, June 26, a great deal of interest was manifested in the choice of a city for the holding of the next convention. There were three aspirants to the honor, viz.: Calgary, New York City and Atlantic City. The executive committee, through Mr. Wells, reported its unanimous recommendation that the invitation of New York City be accepted. Mr. Dingle, the representative of Calgary, graciously moved that the recommendation be approved. Justice Maclaren of Toronto facetiously inquired whether New York would come up to the high level of Chicago in the matter of the entertainment of convention delegates and officials. Mr. Wells raised a hearty laugh by answering: "It is only necessary for Chicago to do something to give New York a great ambition; if you have been properly housed and entertained I want to assure you as a Chicagoan that New York will go one better; we have that assurance also from the secretary of the New York Sunday School Association, the secretary of the New York Chamber of Commerce, and Mr. Brown of Brooklyn."

A rising vote was taken on the adoption of the recommendation that New York be chosen; it was unanimous, and its announcement was greeted with cheers.

Presentation of Portraits of Mr. Trumbull and Mr. Hartshorn

Through the munificence of Mr. H. J. Heinz the International Sunday School Association is the happy possessor of portraits in oil of Bishop John H. Vincent, the father of the Chautauqua movement; Dr. John Potts, the beloved and lamented Canadian; William Reynolds, the first paid field secretary of the International Sunday School Association; B. F. Jacobs, indissolubly related to the Uniform Lesson

System; and Sir Francis Flint Belsey, of English fame. These portraits were conspicuously displayed above the platform.

At the opening of this convention two large picture easels were prominently placed in front of the speaker's box; the pictures upon them were hidden from view by large American flags. One was the portrait of Henry Clay Trumbull, of blessed memory; the other the portrait of William N. Hartshorn, the retiring president of the International Sunday School Association.

Friday morning, June 26, President Hamill spoke words of warm appreciation of the munificence of Mr. Heinz, and then introduced the Rev. E. Morris Fergusson who delivered a graceful panegyric upon the lamented Henry Clay Trumbull. At the close of his remarks Mr. Marion Lawrance unveiled the portrait of Mr. Trumbull. The sight of the kindly face of "the great Nestor of Sunday School religious education" thrilled the convention. There was a loud call for the introduction of his son, Mr. Charles G. Trumbull, of Philadelphia. Mr. Trumbull arose and bowed his acknowledgments; the convention stood and gave him a Chautauqua salute.

President Hamill called Mr. E. K. Warren, the first vice-president, to the chair; then in his own eloquent manner he spoke words of heartfelt appreciation of the character, the life and the Sunday School service of Mr. Hartshorn, concluding his chaste and beautiful remarks with a delicate and loving tribute to the memory of Mrs. Hartshorn. At the conclusion of Dr. Hamill's remarks Mr. Lawrance pulled aside the American flag which hid from view the portrait of Mr. Hartshorn. The convention cheered, stood and gave the beloved ex-president a royal Chautauqua salute.

There were cries for Mr. Hartshorn. He responded as follows:

Did you expect your portrait today? Neither did I. I can only say that what I have been I owe to what you have been to me under God's leadership, and to the queen of my home whose coronation occurred just one year ago, four hours hence. I am sure you will not ask for more. I will give you yet all that God gives to me to give to this blessed work; and may God abide always in our midst and in the midst of every state and provincial organization.

The Program Committee

The program of the Fourteenth Triennial Convention was one of unparalleled size and richness. The joint program committee comprised the following gentlemen:

Representing the International Sunday School Association: Mr.

Fred A. Wells, Chairman; Mr. Marion Lawrance, Secretary; Mr. William N. Hartshorn, Mr. E. K. Warren, Rev. William N. Dresel, Mr. William Hamilton, Mr. C. C. Stoll.

Coöperating members representing the Sunday School Council of Evangelical Denominations: Rev. Edgar Blake, D. D.; Prof. Ira M. Price, Ph. D., LL. D.; Mr. R. M. Hopkins, Rev. I. B. Trout, Rev. J. M. Duncan, B. A., D. D.; R. P. Shepherd, Ph. D.; Rev. W. R. Funk, D. D.; Rev. Henry H. Meyer, D. D.

The Program Participants

The printed program called for fifty-five conferences, twenty-one special meetings, five noon-day meetings, sixty-five simultaneous meetings, eight banquets and reunions, and sixteen sessions of the main convention.

The keen regret over inability to report in full the part taken in the program by each participant is in a measure mitigated by giving the full roster of the program participants; it is as follows:

Adair, Rev. R. W., Hibbing, Minn., Supts.' Congress.
 Adams, Rev. Myron E., D.D., Chicago, Pastor First Baptist Church.
 Albertson, Mr. E. T., Indianapolis, Ind., Missionary Superintendent, Indiana Sunday School Association.
 Alexander, Mr. John L., Chicago, Superintendent Secondary Division, International Sunday School Association.
 Alford, Rev. J. A., Cascade, Mont., General Secretary, Montana Sunday School Association.
 Allen, Miss Minnie T., Little Rock, Ark., Member Elementary Division Committee, International Sunday School Association.
 Anderson, Rt. Rev. C. F., D.D., Chicago, Bishop of the Diocese of Chicago, Episcopal Church.
 Anderson, Miss Gurnell, Chicago, Secondary Conference.
 Anderson, Rev. J. C., Chicago, Meeting for Boys and Girls.
 Arnold, Mr. Arthur T., Wheeling, W. Va., General Secretary, West Virginia Sunday School Association.
 Athearn, Prof. Walter S., Des Moines, Ia., Professor of Religious Education in Drake University; Member Committee on Education, International Sunday School Association.
 Atwood, Rev. Alfred Ray, Lansing, Mich., Educational Secretary, Presbyterian Church, U. S. A.
 Bailey, Dr. George W., Philadelphia, Pa., Ex-President, World's Sunday School Association.
 Bailey, Miss Mabel L., Neenah, Wis., Elementary Superintendent, Wisconsin Sunday School Association.
 Baker, Rev. P. E., Westerville, Ohio, National Superintendent, Anti-Saloon League.
 Baldwin, Miss Josephine L., Newark, N. J., Junior Graded Lesson Writer, Syndicate Series.
 Baldwin, Mrs. Maud J., Philadelphia, Pa., Elementary Superintendent, Pennsylvania Sunday School Association.
 Barbour, Mr. Clarence A., Rochester, N. Y., Secretary, Religious Work Department, International Committee of Young Men's Christian Association.
 Barclay, Rev. Wade Crawford, Chicago, Educational Director, Board of Sunday Schools, M. E. Church.
 Barlow, Eleanor, Chicago, Older Girls' Conference.
 Barnes, Mrs. J. W., New York City, Supervisor Graded Sunday School Instruction, M. E. Church.
 Bassford, Mrs. B. E., Los Angeles, Cal., Elementary Superintendent, California (South) Sunday School Association.

- Batten, Rev. Samuel Z., Philadelphia, Pa., Sunday School and Social Service Conference.
- Beard, Miss Harriet E., St. Louis, Mo., Elementary Superintendent, Missouri Sunday School Association.
- Beeman, Otis, Chicago, Older Boys' Conference.
- Bell, Rev. H. H., D. D., San Francisco, Cal., Vice-President, International Sunday School Association.
- Bell, Bishop William M., Los Angeles, Calif., Bishop, United Brethren Church; Member International Lesson Committee.
- Berger, Rev. F. C., Cleveland, Ohio, General Secretary, Evangelical Association.
- Besserer, Mrs. Carrie Stewart, Chicago, Founder Bethany Girls' Movement.
- Biggar, Mr. E. B., Toronto, Ont., Missionary Conference.
- Bigger, Rev. R. R., Ph. D., Cleveland, Ohio, Chaplain Brotherhood of Westminster Presbyterian Church.
- Blackall, Rev. C. R., D. D., Philadelphia, Pa., Editor, Sunday School Periodicals, American Baptist Publication Society.
- Blake, Rev. Edgar, D. D., Chicago, Corresponding Secretary, Board of Sunday Schools, M. E. Church.
- Bowden, Mr. R. W., Duluth, Minn., Superintendents' Congress.
- Bosworth, Dean E. I., Oberlin, Ohio, Oberlin College.
- Bowmar, Mr. Herman, St. Louis, Mo., General Secretary, Missouri Sunday School Association.
- Boxwell, Judge Alex., Franklin, Ohio, Simultaneous Meetings.
- Boyd, Rev. Chas. A., Hartford, Conn., Simultaneous Meetings.
- Brame, Mrs. Sue Stuart, Jackson, Miss., Elementary Superintendent, Mississippi Sunday School Association.
- Brehm, Miss Marie C., Pittsburgh, Pa., Field Worker for the Presbyterian Temperance Committee.
- Brigham, Rev. F. H., Neenah, Wis., General Secretary, Wisconsin Sunday School Association.
- Brockway, Miss Meme, Philadelphia, Pa., Elementary Superintendent, American Baptist Publication Society.
- Brown, Mr. Abner B., Jacksonville, Fla., General Secretary, Florida Sunday School Association.
- Brown, Mr. Frank L., New York City, Joint General Secretary World's Sunday School Association.
- Brown, Rev. J. W., Halifax, N. S., General Secretary, Nova Scotia Sunday School Association.
- Brown, Miss Margaret Ellen, Lincoln, Neb., General Secretary, Nebraska Sunday School Association.
- Brown, Rev. William A., D. D., Chicago, Missionary Superintendent, International Sunday School Association.
- Bryner, Mrs. Mary Foster, Chicago, Elementary Superintendent, International Sunday School Association.
- Bukovich, Mr. I., Chicago, Russian Conference.
- Bulla, Rev. Charles D., D. D., Nashville, Tenn., Editor Adult Bible Class Monthly, M. E. Church, South.
- Burgess, Prof. Isaac B., Newark, N. J., General Secretary, New Jersey Sunday School Association.
- Burt, Mrs. Lillian, Columbus, Ohio, Superintendent, Temperance Department, Ohio Sunday School Association.
- Cain, Rev. Louis Perkins, Chicago, Meeting for Boys and Girls.
- Campbell, Rev. T. Fulton, Chicago, Meeting for Boys and Girls.
- Carman, Rev. John C., Spartanburg, S. C., General Secretary, South Carolina Sunday School Association.
- Carter, Mr. Van, New Orleans, La., General Secretary, Louisiana Sunday School Association.
- Carthel, Mr. Joseph, Nashville, Tenn., General Secretary, Tennessee Sunday School Association.
- Cavett, Mr. J. C., Jackson, Miss., Superintendents' Congress.
- Chalmers, Rev. Wm. E., D. D., Philadelphia, Pa., Teacher Training Superintendent, American Baptist Publication Society.
- Chappell, Rev. E. B., D. D., Nashville, Tenn., Editor, Sunday School Publications, M. E. Church, South.
- Clark, Mr. A. R., Chicago, Member Chicago Local Committee of One Hundred.

- Clark, Elsie, La Grange, Older Girls' Conference.
 Clark, Rev. Francis E., D. D., Tremont Temple, Boston, Mass., President, United Society of Christian Endeavor.
 Clippinger, Pres. W. G., Westerville, Ohio, President, Otterbein College.
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The exhibit of Sunday School material, made by the various publishing houses and manufacturing establishments interested in the business of furnishing Sunday School equipment, was located in the basement of Medinah Temple. This room, by reason of its vastness and its seclusion, afforded a place unparalleled in the history of the association for the display of Sunday School goods. Care had been used to secure

uniformity in size of booths and style of signs, and although approximately fifty exhibitors had goods on display, the presentation seemed to be that of one great firm. This exhibit was the eye-gate of the convention, for on every hand were books, maps, pictures, cards, signs and devices pertaining to all phases of Sunday School activity and interest. Delegates, after listening to the informing and inspiring addresses of Sunday School experts, would enter the exhibit room and find themselves confronted with the tools for the doing of the up-to-date Sunday School work which they had heard described. The completeness and striking characteristics of this exhibit ranked it as a Sunday School educative factor of inestimable value.

The official program contained the following concerning the Sunday School exhibits:

SUNDAY SCHOOL EXHIBITS

There will be two great exhibits on the ground floor of Medinah Temple, which affords a space 100 x 200 feet and is admirably adapted to the purpose.

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Arthur F. Stevens, Chairman; Hugh Cork, Secretary; Allan Sutherland, E. H. Nichols, W. C. Pearce.

Administration Committee

Hugh Cork, Chairman; Charles L. Major, Secretary; W. B. Rose, Treasurer; Charles J. Blake, A. A. Hagstrom, W. P. Blessing, O. R. Brouse, Arthur R. Clark.

The purpose of this Commercial Exhibit is to show what there is to work with, what is actually being done with it, and where this material may be procured.

2. EDUCATIONAL EXHIBIT

Directors

Marion Lawrence.

W. C. Pearce.

The aim of the Educational Exhibit is to show what is being done in all parts of North America by the Sunday Schools, Sunday School Publishers, and Sunday School Associations.

That the exhibitors were well pleased with the facilities afforded them is shown by the following:

Chicago, July 1, 1914.

MR. MARION LAWRENCE,

Secretary International Sunday School Association, Chicago, Illinois.
Dear Mr. Lawrence:

The exhibitors at the International Sunday School Convention feel exceedingly grateful to the International Sunday School Association for its generosity and hearty coöperation which have made it possible for them to have the finest exhibit they have ever had at any convention, and at a small cost.

We have been requested to convey to you this expression of appreciation.

Very truly yours,

W. B. ROSE,
CHAS. L. MAJOR.

Bible Class Parade

On the afternoon of Saturday, June 27, occurred the "International Bible Class Parade for Men and Older Boys." It was designed to be a united witness for Christ, a testimony for Bible Study, a continent-wide movement for Christian conquest, a challenge to the boyhood of North America, and a tonic to civic righteousness.

The marchers met at their respective division headquarters promptly at 1:30 o'clock, and forty-five minutes were spent in prayer for the men of the world. The prayer services closed at 2:15. The divisions then formed ranks at their respective headquarters under orders from the chief marshal and were ready to march at 2:30. The line of march was from Twenty-fourth Street along Michigan Avenue to the down-town district. A large reviewing stand had been erected on Michigan Avenue south of Madison Street; this was packed with delegates and friends.

A squad of mounted police and cavalry headed the procession. At intervals there were bands that played gospel hymns. Nearly every group of marchers carried a banner bearing some sentiment referring to Sunday School work. The Canadians from the Northwest carried a sign reading "Alberta for Christ." North Dakota carried a sign reading, "North Dakota, twenty years prohibition and empty jails." Other state banners read, "Men of Missouri in line for Christ"; "Georgia for Christ"; "Michigan for service."

There was an umbrella brigade which excited great interest. Every side of the umbrella cover carried a sign; among the sentiments were, "Physically strong, mentally awake, morally straight"; "Bible study builds character"; "The saloon must go"; "The truths of God are

eternal"; "Train up a child in the way he should go, and go that way yourself."

Four young men carried on their shoulders a stand with an open Bible on it, signifying that America is the land of the open Bible. In front of the delegation from Wisconsin was a banner reading on one side, "Mr. Sunday School, booze undertaker," while on the other side were the words, "We will bury booze in Wisconsin." In the midst of this delegation was a float with a dummy representing a corpse, and the sign, "The bier that will make Milwaukee famous."

Col. Nathan William MacChesney was chief marshal; Maj. James H. Stansfield was chief of staff; and Col. Wallace H. Wigham was adjutant-general; they were assisted by forty aides.

Sunday School Historical Pageant

Saturday evening, June 27th, there was given in Medinah Temple, the Sunday School Historical Pageant, written by Anita B. Ferris.

At the request of the International Program Committee the Chicago Graded Union accepted the responsibility for the preparation and presentation of the pageant, in which twenty-six of the Sunday Schools of Chicago and vicinity took part.

The aim of the pageant was educational. It was exceedingly interesting as well as instructive, and portrayed in a series of twenty-one progressive episodes the origin, growth and development of religious instruction of youth from patriarchal times to the modern graded Sunday School. It presented the following periods: (1) The Hebrew period—the enlarging idea from private to public instruction. (2) The Christian era—the assumption by the church of religious education. (3) The modern period—the birth and growth of the Sunday School. (4) The graded Sunday School—the maturity of the Sunday School with a place for every member of the family and community.

At least five hundred fifty people of all ages took part from cradle roll babies in arms to gray-haired members of the home department. In addition there were nearly two hundred in the chorus and orchestra directed by Prof. Augustine Smith.

A Sunday School superintendent of thirty-four years' experience said that the pageant provided a liberal Sunday School education.

Introduction of Rev. Stephen Van R. Trowbridge

Sunday night, June 28, the Rev. Stephen Van R. Trowbridge, who is soon to start for Cairo, Egypt, as the first secretary of the World's Sunday School Association in North Africa, was introduced. He was greeted most cordially.

Special Prayers

Sunday evening, June 28, Dr. C. R. Blackall led the convention in a special prayer for the speedy recovery of Mrs. W. C. Pearce, the beloved wife of the associate general secretary.

At the closing session, Tuesday, June 30, Bishop S. H. Fallows, of Chicago, led the convention in prayer for the divine blessing to rest upon Master George Kappelman, of Charleston, S. C., the youngest delegate to the convention, his age being twelve years. It was stated that Master George was in a hospital and about to undergo a very serious operation.

The Moslem Call to Prayer

At the night session Sunday, June 28, Mr. Kevork P. Damlamian, of Tarsus, Asia Minor—Paul's birthplace—dressed in Mohammedan costume, gave the Moslem call to prayer. In weird tones he cried in Arabic, "God is great; I testify that there is no God but Allah: Mohammed is the prophet of Allah, peace be upon him."

The Old Guard

Preceding the convention word had been sent throughout the United States and Canada requesting those to report who had been officially connected with interdenominational Sunday School work for forty years or more. Eight persons qualified, viz.: Bishop John H. Vincent; Charles Morton, "the one-armed evangelist"; the Hon. B. J. Layman, of Xenia, O.; Dr. William A. Duncan, "the father of the home department"; Dr. George W. Bailey, of Philadelphia; Dr. M. C. Hazard, of the Congregational Church; Col. Robert Cowden, of the United Brethren Church; and Dr. C. R. Blackall, of the Baptist Church. Of these gentlemen Bishop Vincent, Mr. Morton, Mr. Layman and Dr. Duncan were unable to attend the convention. Dr. Bailey was present at the opening session. Monday evening, June 29, Dr. Hazard, Col. Cowden and Dr. Blackall were presented to the convention, each one speaking briefly. Two hundred and forty years is the combined age of the three. They were warmly received. The convention tendered the Old Guard a Chautauqua salute.

The World's Tour Party

Tuesday afternoon, June 30, the members of the World's Tour Party were called to the platform. Fourteen members responded. They sang their party song, composed by Miss Margaret Brown, of Nebraska. As they sang each member assisted in holding up a string

of the flags of the various nations visited by the party on their tour of the world. The party cry was then given. The audience showed its appreciation by rising, and applauding heartily.

Thanks to the Ushers and the Pages

Tuesday evening, June 30, by request of President Hamill, the pages came to the platform, and arranged themselves side by side, while the ushers advanced to the head of the aisles and faced the audience. The audience then tendered its thanks for and expressed its deep appreciation of the faithful service rendered by the ushers and pages during the convention, by rising and applauding heartily.

Presentation of Gavel to President Hamill

At the last session General Secretary Lawrance presented the gavel to President Hamill. He said:

It is customary in many conventions like this, to present the gavel used during the convention to the president, provided his behavior justifies it. This gavel was used in the great convention of California, and is made of redwood, that wonderful tree that grows in California. If you are willing to indicate that the behavior of Dr. Hamill has justified his being presented with this gavel, I shall be very glad to know it. If you approve, we will present it to him. Do you approve? (The audience signified its approval by tremendous applause.) Mr. President, it is with great pleasure that I present you with this gavel. I hope you will use it many times, but not on me.

President Hamill Responded

You would be the last person in the world upon whom I would use it. I thank you very much, dear friends, for this souvenir of the Fourteenth International Convention. I came without the slightest suspicion, or ambition, even, to become president of this great body. In your kindness, for reasons best known to yourselves, you have conferred that honor upon me. I assure you that I am proud to take this honor back to my southland, to the old boys in gray, to show them how Chicago has honored one of their number. When the war drums were hushed and the flags were furled at Appomattox, I was a boy fifteen years old, an orderly for General Lee, with my parole in my pocket; but notwithstanding that, the proudest moment of my life is now, when you, by your grace, give me leave to take home this gavel as president of the International Sunday School Association.

Closing Features

As a closing feature President Hamill called to the platform Justice J. J. Maclaren, Professor John R. Sampey, Mr. E. K. Warren, Dr. George T. Webb, Mr. H. J. Heinz, Dr. C. R. Blackall, Rev T. Ukai,

and Rev. H. Kawasumi, each of whom spoke just a parting word, bidding the delegates Godspeed. Mr. William G. Sherer, chairman of the Committee of One Hundred, not being present, the convention, by a rising vote tendered him its grateful appreciation of the arduous service performed by him in the interests of the convention's welfare.

Prof. E. O. Excell was then formally presented by President Hamill; he was greeted with tremendous applause. The professor led the convention in the singing of the convention hymn, "Jesus Shall Reign," the convention rising.

The benediction was pronounced by Bishop Samuel H. Fallows of Chicago. Whereupon President Hamill declared the convention adjourned *sine die*.

CHAPTER III

ORGANIZATION

Articles of Incorporation—By-Laws

ACT OF CONGRESS

(Public No. 42.)

CHARTER

An Act to Incorporate the International Sunday School Association of America.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That William N. Hartshorn, of Boston, Massachusetts; Honorable J. J. Maclaren, of Toronto, Canada; Marion Lawrance, of Toledo, Ohio; George W. Bailey, of Philadelphia, Pennsylvania; A. B. McCrillis, of Providence, Rhode Island; H. J. Heinz, of Pittsburgh, Pennsylvania; H. M. Hamill, of Nashville, Tennessee; E. R. Machum, of Saint John, New Brunswick; W. A. Eudaly, of Cincinnati, Ohio; F. A. Wells, of Chicago, Illinois; G. G. Wallace, of Omaha, Nebraska; G. W. Watts, of Durham, North Carolina; E. K. Warren, of Three Oaks, Michigan; John Stites, of Louisville, Kentucky; Honorable W. D. Wood, of Seattle, Washington, and Seth P. Leet, of Montreal, Province of Quebec, and their associates and successors, are created a body corporate in the District of Columbia under the name of The International Sunday School Association, and as such shall have power to contract and be contracted with, sue and be sued; to take and hold real estate not exceeding one million dollars in value in the aggregate or personal estate by purchase, gift, devise, or bequest, and to manage, sell or convey, or transfer same for the purposes of the Association; to have perpetual succession; to have a common seal, and to break, alter, or change the same at will.

Section 2. That the purpose of the Association shall be to promote organized Sunday School work, to encourage the study of the Bible, and to assist in the spread of Christian religion.

Section 3. That the members of the Executive Committee of the

International Sunday School Association, as it may be constituted by said Association shall be the members of this Association.

Section 4. That the affairs of the Association shall be managed by the members. It may by by-laws provide for a board of not less than fifteen trustees, who shall be elected annually, to act between meetings of the Association, whose duties and powers shall be prescribed in said by-laws. Until the members of this Association meet and elect trustees, the persons named as incorporators herein shall constitute the Board of Trustees: Provided, That a majority of said trustees shall at all times be citizens of the United States.

Section 5. That the officers of the Association shall be a Chairman, one or more Vice-Chairmen, a Secretary, and a Treasurer, with such other officers, employees, and committees as the Association shall choose, who shall hold their respective offices, appointments, or employments as may be provided in the by-laws of the Association.

Section 6. That the Association may adopt and change at will such rules and by-laws as it deems proper for its government and control not in conflict with this charter, the Constitution of the United States of America, the Provinces and Territories of the Dominion of Canada, or any State, Territory, Province, County, or District in which such rule or by-law is sought to be enforced, and shall provide the time of meetings and the number necessary to constitute a quorum for the transaction of business and how votes of members shall be cast.

Section 7. That the Association shall have no capital stock, and the private property of its members shall not be subject to its corporate debts.

Section 8. That the Association's principal place of business shall be Washington, District of Columbia. Meetings of the Association and its trustees may be held at any point that may be fixed by the by-laws or by order of the Board of Trustees or in any call for a meeting issued as may be authorized in the by-laws.

Section 9. The right to alter, amend or repeal this Act is reserved. Approved, January 31, 1907.

BY-LAWS

As revised by the Executive Committee and adopted by the International Convention of 1914.

ARTICLE I.

NAME

This organization shall be known as the International Sunday School Association, and shall be Interdenominational.

ARTICLE II.

DECLARATION

It is the purpose and aim of these By-Laws to be in conformity with and subject to the Act of Congress of the United States of America, passed January 31st, A. D. 1907, legalizing by Charter the International Sunday School Association. See Section 1 of the Act of Incorporation.

ARTICLE III.

OBJECTS

Section 1. The objects of this Association shall be the same as are expressed in the Charter of Incorporation, these By-Laws and such amendments thereto as may hereafter be made when in conformity therewith.

CONVENTION

Section 2. The Triennial Convention shall be a delegated body, made up of delegates chosen by the various interdenominational Sunday School associations affiliating therewith, and delegates-at-large chosen by the International Executive Committee.

POLICY

Section 3. The Triennial Convention is the supreme authority in all matters pertaining to the policy of the association.

POWERS

Section 4. The powers conferred upon the Executive Committee by Charter and By-Laws or by the Triennial Convention are executive only.

ARTICLE IV.

MEMBERS

The membership of the Executive Committee of the International Sunday School Association shall be constituted as follows:

OFFICERS

Section 1. The Convention officers, consisting of the President, seven Vice-Presidents, Recording Secretary, Assistant Recording Secretary, Treasurer, and Assistant Treasurer.

REPRESENTATIVES

Section 2. One Committeeman or his alternate representing and nominated by each State, District, Provincial, Territorial, and National

Interdenominational Sunday School Association, recognized as affiliating herewith and having a Sunday School enrollment of five hundred thousand (Canada, two hundred and fifty thousand) or less, and for every additional five hundred thousand (Canada, two hundred and fifty thousand) or major portion thereof one additional Committeeman may be elected. Proxies or proxy votes shall not be recognized.

COLORED

Section 3. Three colored men, chosen by the Convention to represent the Colored Interdenominational Sunday School Associations of America.

DISTRICTS

Section 4. The Presidents of the Districts into which the field of the Association is or may be divided shall be elected on the joint nomination of the Executive Committeemen and State or Provincial General Secretaries of the several districts.

RETIRING

Section 5. The retiring President of each International Convention and the retiring Chairman of each Executive Committee, and members of the Executive Committee who have served twenty-one consecutive years, shall be members for life of the Executive Committee.

HONORARY

Section 6. The Executive Committee shall have power at its discretion to elect men, who have given the Association long and valuable service, members for life of the Executive Committee, when recommended by the Board of Trustees.

EXECUTIVE COMMITTEE

Section 7. The officers and representatives designated in Sections 1 to 6, inclusive, of Article IV, when elected and when they have qualified as hereinafter provided, shall constitute the Executive Committee of the International Sunday School Association. See Section 3 of the Act of Incorporation.

ARTICLE V.

ELIGIBILITY. MEN

Section 1. The members of the Executive Committee shall be men who have had some previous experience in organized Interdenominational Sunday School work.

NON-SALARY

Section 2. Any person who is receiving a salary from or in the employ of the International or any other Interdenominational Sunday School Association affiliating therewith shall not be eligible to membership in the Executive Committee.

QUALIFYING

Section 3. The members-elect of the Executive Committee shall qualify by indicating in writing their acceptance and intention to be present at the Annual Committee meetings.

ARTICLE VI.

ELECTIONS. NOMINATING COMMITTEE

Section 1. At each International Convention a Nominating Committee, which shall be composed of one person from each State, District, Provincial, Territorial and National Interdenominational Sunday School Association recognized as affiliating herewith, the same having been previously named for this purpose by such Association, shall be appointed by the President.

ELECTION

Section 2. The Nominating Committee shall convene at a time and place fixed by the President of the Convention and proceed to report to the Convention the names of suitable men to fill the several offices indicated in Sections 1, 2, 3, and 4 of Article IV, all of whom when elected by the Convention, and when they have qualified shall become and remain members of the Executive Committee until their successors are elected.

Section 3. The Executive Committee shall have power to fill vacancies in its membership occurring in the intervals between conventions, but when any such vacancy occurs in that class of the membership provided for in Section 2 of Article IV of these By-Laws, it shall be filled upon the nomination of the Association in whose representation the vacancy exists.

LIFE MEMBERS

Section 4. The Executive Committee shall have power to fix the amount of a subscription, gift or bequest, which when paid will entitle the donor or person designated by him to the privileges of regularly appointed delegates to all International Conventions with the title of Life Member of the Association.

ARTICLE VII**ORGANIZATION**

Section 1. The Executive Committee shall convene at the call of the President of the Convention and organize by electing from its number a Chairman, two Vice-Chairmen, and a Secretary. The Treasurer shall be the same as the Treasurer of the Convention.

QUORUM

Section 2. Twenty-five members of the Executive Committee shall be required to constitute a quorum for the transaction of business, provided no amendments to these By-Laws shall be made with less than a majority of two-thirds of the members present, and in no event with less than twenty affirmative votes and confirmation by the Convention.

ARTICLE VIII**MEETINGS**

Section 1. The Executive Committee shall hold at least one regular meeting each year at such time and place as it may have previously determined, failing in which it shall meet at the call of the Chairman.

SPECIAL

Section 2. The Chairman may call special meetings of the Executive Committee with the consent of or at the direction of a majority of the Board of Trustees.

DOCKET

Section 3. The Chairman, Secretary, and General Secretary shall jointly prepare a docket of the business to come before the regular meeting of the Executive Committee and submit the same to each member of the Committee at least ten days prior to the time fixed for meetings.

URGENT BUSINESS

Section 4. Urgent business not included in the docket provided for in Section 3, and not calling for an amendment to these By-Laws may be considered by unanimous vote of the members present at any regular or special meeting.

INTERNATIONAL CONVENTIONS

Section 5. The Executive Committee shall recommend to the Convention the place for holding the International Sunday School Con-

ventions and shall fix the time, and, directly or through special committees, prepare the programs, and make the plans and arrangements necessary to the proper conduct of the same.

ARTICLE IX

LESSON COMMITTEE

Section 1. The section of the International Sunday School Lesson Committee elected by the International Sunday School Convention shall consist of eight members. Commencing with the Convention of 1914, one-half shall be elected by the Convention for a period of six years, and thereafter for periods of six years, upon nomination by the Executive Committee.

DUTIES

Section 2. It shall be the duty of the Lesson Committee, provided for in Section 1, in conjunction with the section of the Lesson Committee elected by the Sunday School Council of Evangelical Denominations and the section elected by the Denominations, to construct Lesson Courses, to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

MAJORITY APPROVAL

Section 3. No Lesson Course shall be promulgated or discontinued by the Lesson Committee, provided for in Section 1, unless the action is approved by a majority of all the members of each section.

VACANCIES

Section 4. The Executive Committee shall have power to fill all vacancies on the International Convention section of the Lesson Committee between Triennial Conventions.

REPORTS

Section 5. It shall be the duty of the section of the Lesson Committee elected by the International Sunday School Convention to make a full report to each Triennial Convention, and to the annual meetings of the Executive Committee, also a report of travel and expenses, including requisitions, to the semi-annual meetings of the Board of Trustees.

*Organization***ARTICLE X****DUTIES**

Section 1. The Executive Committee shall determine all questions pertaining to the administrative policy of the Association, and may alter or amend the same in any manner not inconsistent with these By-Laws or the Articles of Incorporation.

WORKERS

Section 2. The Executive Committee shall elect the General Secretary, Assistant Secretaries, Field Workers and Superintendents for terms not to exceed three years, shall fix their salaries and define the general policy governing them.

DEPARTMENTS

Section 3. The Executive Committee shall create and maintain all departmental work and appoint all departmental committees at such time and in such manner as to it seems best.

REFERENCE AND COUNSEL

Section 4. The Executive Committee shall appoint from its members a Standing Committee on Reference and Counsel, composed of seven, the duty of which committee shall be to confer with other bodies or their representatives desiring counsel and conference with this Association.

ARTICLE XI**BOARD OF TRUSTEES. ELECTION**

Section 1. The Executive Committee shall at each annual meeting elect from its members a Board of not less than fifteen Trustees, including its Chairman, Secretary, and Treasurer, for a term of one year or until their successors are elected.

GENERAL POWERS

Section 2. The Board of Trustees, during the interim between the meetings of the Executive Committee, shall have such powers and shall perform such duties of the Executive Committee as are in accord with its defined policy, and with these By-Laws, and the Articles of Incorporation.

REFERENCES

Section 3. The Executive Committee may at any time make references, with or without power, to the Board of Trustees, as may to it seem most expedient.

ARTICLE XII

ORGANIZE

Section 1. The Board of Trustees shall organize by electing from its members a Chairman, a Vice-Chairman, and a Secretary. Its Treasurer shall be the same as the Treasurer of the Association.

QUORUM

Section 2. Five members of the Board of Trustees shall constitute a quorum, provided that each member shall have had at least ten days' notice of the time and place of regular or called meetings, and that no business shall be transacted without five affirmative votes.

MEETINGS

Section 3. The Board of Trustees shall hold at least two regular meetings each year, at such time and place as it may have previously determined, or, if not so determined, at the call of its Chairman.

FINANCES

Section 4. The Board of Trustees shall be charged with the financial affairs of the Association, including the raising and disbursing of all money and the auditing of all bills.

WORKERS

Section 5. The Board of Trustees shall have supervision of the work of the General and Assistant Secretaries, Field Workers and Superintendents, and of all permanent or special committees.

OFFICES AND SUPPLIES

Section 6. The Board of Trustees shall provide and maintain the necessary offices, office force, stationery and supplies, including all printed matter, either general or special, for sale or free distribution, either directly or otherwise.

LESSON COMMITTEE

Section 7. The Board of Trustees shall provide and maintain for the use of the International section of the Lesson Committee a suitable office, secretarial force, stationery and supplies, and also provide for its necessary traveling expenses.

RULES

Section 8. The Board of Trustees may provide rules for its own government not inconsistent with the policy or By-Laws of this Association, and alter or amend the same at will.

ARTICLE XIII**TREASURER**

Section 1. The Treasurer shall receive and have charge of all moneys, gifts, bequests or investments belonging to the Association, and shall deposit, pay out, or invest the same as directed by the Board of Trustees.

BOND

Section 2. The Treasurer shall give a Bonding Company's bond for the faithful discharge of his duty to the satisfaction of the Board of Trustees. The expense of said bond shall be paid by the Association.

ARTICLE XIV**PARLIAMENTARY**

Section 1. The duties of the officers of the Convention, of the Executive Committee and of the Board of Trustees, in addition to those specified herein, together with the parliamentary practice to be observed, shall be such as are customary in like bodies.

ARTICLE XV.**AMENDMENTS**

These By-Laws may be amended or altered by the Convention, upon recommendation of the Executive Committee adopted at a regular meeting of that Committee, at which not less than twenty-five members were present and voting, with at least twenty votes in favor of the proposed amendment.

FORM OF BEQUEST

I give and bequeath to the International Sunday School Association the sum of Dollars to be invested as directed by the Board of Trustees and used in the promotion of the work of said Association, and the receipt of the Treasurer of said Association shall be a sufficient discharge to my executors for the same.

Signed (SEAL.)

Witness (SEAL.)

CHAPTER IV

OFFICIAL REGISTER

The Officiary—Life Members—District Presidents —Executive Committee

PRESIDENT

REV. H. M. HAMILL, D. D., Nashville, Tenn.

VICE-PRESIDENTS

E. K. WARREN, Three Oaks, Mich.

REV. H. H. BELL, D. D., San Francisco, Cal.

REV. GEORGE W. TRUETT, D. D., Dallas, Tex.

PROF. E. O. EXCELL, Chicago, Ill.

JOHN R. PEPPER, Memphis, Tenn.

W. G. SHERER, Chicago, Ill.

FRANK YEIGH, Toronto, Ont.

TREASURER AND ASSISTANT

E. H. NICHOLS, Chicago, Ill.

W. A. GOODMAN, Chicago, Ill.

RECORDING SECRETARY AND ASSISTANT

REV. J. CLAYTON YOUNGER, Chicago, Ill.

THOMAS V. ELLZEY, Plymouth, Ind.

LIFE MEMBERS

Dr. W. A. Duncan, Syracuse, N. Y.
Justice J. J. MacLaren, D. C. L., LL. D., Toronto, Ont.
Rev. B. B. Tyler, D. D., Denver, Colo.
Bishop John H. Vincent, Chicago, Ill.
Dr. George W. Bailey, Philadelphia, Pa.
Hon. John Stites, Louisville, Ky.
W. N. Hartshorn, Boston, Mass.
Rev. George R. Merrill, D. D., Boston, Mass.
A. B. McCrillis, Providence, R. I.
Hon. Seth P. Leet, Montreal, Que.
W. A. Eudaly, Middletown, Ohio.

DISTRICT PRESIDENTS

District No. 1—Bishop John W. Hamilton, Boston, Mass.
District No. 2—Rev. Alexander Henry, D. D., Philadelphia, Pa.
District No. 3—Dr. Joseph Broughton, Atlanta, Ga.
District No. 4—Rev. William N. Dresel, Indianapolis, Ind.
District No. 5—W. H. Thomson, Portage la Prairie, Man.
District No. 6—George G. Wallace, Omaha, Nebr.

District No. 7—Rev. William H. Anderson, D. D., Dallas, Texas.
 District No. 8—W. C. Johnston, Denver, Colo.
 District No. 9—Senator H. H. Phipps, Spokane, Wash.
 District No. 10—Harry Morton, Oakland, Cal.
 District No. 11—Rev. Vicente Mendoza, Mexico City, Mexico.

FOR THE NEGROES

Bishop George W. Clinton, D. D., Charlotte, N. C.
 Rev. R. H. Boyd, D. D., Nashville, Tenn.
 Prof. W. T. Vernon, Jackson, Miss.

EXECUTIVE COMMITTEE OFFICERS

Chairman—Fred A. Wells, Chicago, Ill.
 First Vice-Chairman—William Hamilton, Toronto, Ont.
 Second Vice-Chairman—C. C. Chapman, Fullerton, Cal.
 Secretary—Rev. George R. Merrill, D. D., Boston, Mass.
 Assistant Secretary—Rev. J. Clayton Youker, Chicago, Ill.

EXECUTIVE COMMITTEE MEMBERS AND ALTERNATES

Committeemen	Alabama	Alternates
D. H. Marbury, Marbury		J. B. Greene, Opelika
Rev. W. G. Beattie	Alaska	
George S. Dingle, Calgary	Alberta	W. J. Magrath, Edmonton
Walter Hill, Phoenix	Arizona	Rev. S. M. Cheek, Phoenix
A. Trieschmann, Crossett	Arkansas	Rev. J. M. Workman, Little Rock
C. E. Mahon, Vancouver	British Columbia	H. J. Knott, Victoria
J. J. Eyman, Reedley	California (N)	H. A. Weller, Ft. Bragg
C. C. Chapman, Fullerton	California (S)	Charles M. Campbell, Pasadena
A. F. Sittloh, Denver	Colorado	W. W. Wolf, Boulder
S. H. Williams, Glastonbury	Connecticut	Robert Darling, Simsbury
Rev. S. A. Neblett, Matanzas	Cuba	A. B. Howell, Guantanamo
I. Elmer Perry, Wilmington	Delaware	C. H. Cantwell, Wilmington
W. W. Millan, Washington	District of Columbia	T. A. Hostetler, Washington
H. B. Minium, Jacksonville	Florida	S. D. Harris, St. Petersburg
Frank L. Mallary, Macon	Georgia	Sam Tate, Tate
Rev. Henry P. Judd, Honolulu	Hawaii	
C. C. Anderson, Boise	Idaho	Rev. W. H. Bowler, Boise
George E. Cook, Elgin	Illinois	Prof. Frank G. Ward, Chicago
A. H. Mills, Decatur		W. S. Rearick, Ashland

Committeemen	Indiana	Alternates
W. C. Hall, Indianapolis		T. L. Scott, Indianapolis
S. E. McCosh, Davenport	Iowa	
Don Kinney, Newton	Kansas	James H. Little, LaCrosse
C. C. Stoll, Louisville	Kentucky	I. N. Williams, Lexington
H. L. Baker, Plattenville	Louisiana	H. W. Rock, Lake Charles
Henry B. Eaton, Calais	Maine	L. R. Cook, Yarmouthville
T. Gordon Russell, Winnipeg	Manitoba	T. H. Patrick, Souris
Charles W. Dorsey, Baltimore	Maryland	W. C. Van Sant, Baltimore
Appleton P. Williams, West Upton	Massachusetts	Edgar H. Hall, West Acton
Dr. J. W. Butler	Mexico	
Paul C. Warren, Three Oaks	Michigan	Hon. A. K. LaHuis, Zeeland
J. H. Martin, Minneapolis	Minnesota	E. J. Kraft, Minneapolis
R. M. Weaver, Corinth	Mississippi	H. E. Ray, Corinth
W. H. Danforth, St. Louis	Missouri	Lansing F. Smith, St. Louis
R. J. Cunningham, Bozeman	Montana	J. A. Alford, Cascade
L. C. Oberiles, Lincoln	Nebraska	J. Fred Smith, Omaha
W. G. Greathouse, Elko	Nevada	W. Clarence Leach, Blair
Lewis W. Simms, St. John	New Brunswick	R. T. Hayes, St. John
	Newfoundland	
	New Hampshire	
Rev. Thos. Chalmers, D. D., Manchester	New Jersey	S. P. Langdell, Manchester
George E. Hall, Plainfield		Edward W. Dunham, Trenton
Judge W. H. Pope, Santa Fe	New Mexico	W. H. Chrisman, Aztec
Prof. H. S. Jacoby, Ithaca	New York	Wm. B. Oliver
Arthur Clinton, Elmira		Frank L. Brown, Brooklyn
J. M. Broughton, Jr., Raleigh	North Carolina	E. H. Kocktitzky, Mt. Airy
W. J. Lane, Fargo	North Dakota	A. L. Bishop, Fargo
Dr. Frank Woodbury, Halifax	Nova Scotia	W. H. Studd, Halifax
W. G. Clippinger, Westerville	Ohio	C. W. Shinn, Columbus
Ed. L. Young, Norwalk		Dr. C. T. Fox

Committeemen		Oklahoma	Alternates
J. M. Hall, Tulsa			J. O. McCollister, Mangum
William Hamilton, Toronto		Ontario	
Theron Gibson, Toronto			
J. Earl Else, M. D., Portland		Oregon	U. K. Hall, Portland
H. J. Heinz, Pittsburgh		Pennsylvania	J. W. Kinnear, Pittsburgh
Samuel Young, Pittsburgh			Percy L. Craig
E. H. Hopper, Philadelphia			James W. Barker
J. A. Lansing, Scranton			L. W. Nuttall
J. K. Ross, Charlottetown		Prince Edward Island	J. P. Gordon
J. W. Knox, Montreal		Quebec	G. W. Birks, Montreal
Thomas W. Waterman, Providence		Rhode Island	George W. Smith, Providence
G. H. Barr, Regina		Saskatchewan	A. M. Fraser, Regina
Rev. W. H. K. Pendleton, Spartanburg		South Carolina	Major T. T. Hyde, Charleston
Rev. Frank L. Fox, D. D., Sioux Falls		South Dakota	
W. H. Raymond, Nashville		Tennessee	E. E. French, Nashville
M. H. Wolfe, Dallas		Texas	Rev. S. W. Hutton, Fort Worth
Reuben O. Culp, Temple			Clyde V. Nafe, El Paso
Rev. Wildman Murphy, American Fork		Utah	C. H. Zimmerman, Salt Lake C
Redfield Proctor, Proctor		Vermont	H. A. Slayton, Morrisville
Rev. A. L. Phillips, D. D., Richmond		Virginia	Frank T. Crump, Richmond
W. L. McEachran, Spokane		Washington (East)	B. F. Kumler, North Yakima
Graham K. Betts, Seattle		Washington (West)	Claud H. Eckart, Seattle
Prof. D. B. Purinton, LL. D., Morgantown		West Virginia	Rev. Guy H. Crook, Ravenswood
S. F. Shattuck, Neenah		Wisconsin	
Rev. John F. Clearwaters, Ph. D., Laramie		Wyoming	P. A. Shope, Wheatland

CHAPTER V

THE OFFICIAL MINUTES

The Formal Proceedings of the Convention in Chronological Order

NIGHT SESSION, TUESDAY, JUNE 23

President W. N. HARTSHORN presiding.

Touching the death of Sir Francis Flint Belsey, of London, Dr. George W. Bailey offered the following resolution, which was seconded by Justice J. J. Maclaren, of Ontario:

This convention desires to place upon record its sense of the great loss sustained by the Sunday School world in the recent death of Sir Francis F. Belsey, of London, England. He occupied in his own country for many years a unique position in being an outstanding figure in religious and philanthropic work especially in connection with Sunday Schools. As President of the first World's Sunday School Convention the circle of his influence had widened. He attended subsequent World's conventions, and also a number of our own International conventions as an honored delegate and guest, and by his loving Christian character and his broad catholic sympathy became endeared to a wide circle of his fellow-workers on this continent. His appointment some years ago by his sovereign to the high honor of knighthood was received as an appreciation and a fitting acknowledgment of his Christian work especially in connection with Sunday Schools. This convention also desires to convey to Lady Belsey and the other members of his family its deep sympathy in their sad bereavement.

The resolution unanimously prevailed by a rising vote.

MORNING SESSION, WEDNESDAY, JUNE 24

President W. N. HARTSHORN presiding.

The names of the nominating committee were read by Mr. Lawrance as follows:

Alberta, George S. Dingle; Alabama, Leon C. Palmer; Arizona, Clarence R. Craig; Arkansas, E. B. Hempstead; British Columbia, A. Callander; California (N.), H. A. Weller; California (S.), Rev. John C. Thompson; Colorado, C. J. Schrader; Connecticut, Oscar A. Phelps; Cuba, _____; Delaware, _____; District of Columbia, P. H. Bristow; Florida, S. D. Harris; Georgia, D. W. Sims; Hawaii, _____; Idaho, _____; Illinois, E. H. Nichols; Indiana, W. C. Hall; Iowa, W. D. Stem; Kansas, J. H. Engle; Kentucky, W. J. Vaughn; Louisi-

ana, Van Carter; Maine, Rev. W. F. Strutebant; Manitoba, W. H. Irwin; Maryland, O. C. Michael; Massachusetts, Rev. E. B. Foreman; Michigan, E. K. Warren; Minnesota, Dr. R. W. Bowden; Mississippi, W. E. McLemore; Missouri, Rev. J. P. O'Brien; Montana, Mrs. E. A. Richardson; Nebraska, H. Lomax; New Brunswick and Prince Edward Island, C. W. Manzer; Nevada, Prof. A. F. Turner; Newfoundland, ———; New Hampshire, Mrs. N. T. Hendrick; New Jersey, Rev. Samuel D. Price; New Mexico, D. A. Porterfield; New York, ———; North Carolina, W. T. Spaugh; North Dakota, W. J. Lane; Nova Scotia, Rev. J. W. Brown, D. D.; Oklahoma, ———; Ohio, W. A. Eudaly; Ontario, E. M. Halpenny; Oregon, Rev. J. V. Milligan; Pennsylvania, Samuel Young; Quebec, J. G. Fletcher; Rhode Island, ———; Saskatchewan, D. H. Wing; South Carolina, Paul Quattlebaum; South Dakota, Frank Fox; Tennessee, Dr. H. M. Hamill; Texas, W. N. Wiggins; Utah, A. E. Eberhardt; Vermont, Rev. C. A. Boyd; Virginia, M. E. Church; Washington (E.), E. C. Knapp; Washington (W.), F. L. Stocking; West Virginia, Will Wolf; Wisconsin, ———; Wyoming, J. F. Clearwater.

The chairman of the executive committee, Mr. Fred A. Wells, read his report. (See Chap. VII of this book.)

The treasurer, Mr. William A. Peterson, read his report. (See Chap. VII of this book.)

The general secretary, Mr. Marion Lawrance, read "Reports of the General Secretary and his Associates, including Departmental Superintendents and Secretaries,"—all of said reports being in booklet form and distributed to the delegates.

Dr. A. L. Phillips, of Richmond, Va., moved that the report of the general secretary be received and referred to a committee of ten with instructions to report to the convention not later than next Friday morning. The motion was seconded and prevailed.

EVENING SESSION, WEDNESDAY, JUNE 24

Vice-President E. H. NICHOLS presiding.

Mr. Fred A. Wells in behalf of the executive committee presented this recommendation:

The executive committee recommends to the International Convention the observance by the Sunday Schools of the International field of a Sunday School Day to be held on a week-day, to promote patriotism and Sunday School sentiment by parades and other features, the selection of the annual day to be referred to the superintendents and field workers' committee.

The foregoing recommendation was unanimously adopted.

Mr. Wells in behalf of the executive committee presented, also, the following amendments to the by-laws:

Article IV, Section II. That states, provinces and territories having a Sunday School enrollment of 500,000 (in Canada 250,000) shall be entitled to one member of the executive committee.

For every additional 500,000 (in Canada 250,000) or major portion thereof, an additional committeeman may be appointed.

Article IV, Section IV. The district presidents shall be elected on the joint nomination of the executive committee and state secretaries of the district.

Article IV, Section VI. That members of the executive committee who have served seven consecutive terms, pass automatically into the class of life members.

The foregoing amendments were unanimously adopted by the convention.

In behalf of the executive committee Mr. Wells presented, also, the following recommendations:

In response to certain questions of denominational comprehension in the work of the association, the International Sunday School Association, in convention assembled at Chicago this 24th day of June, 1914, hereby declares its adherence to its policy of maintaining organic relations with only the evangelical denominations that hold to the Deity of Jesus Christ and to the Holy Bible as the only and infallible rule of faith and life.

So far as the issuance of teacher training diplomas or certificates is concerned, individuals who have pursued any standard teacher training course recognized by the International Sunday School Association should be granted the regular teacher training diploma by their respective state Sunday School Association upon their passing the prescribed teacher training examination of such states.

The foregoing recommendations were unanimously adopted by the convention.

The following persons were appointed the committee of ten on the report of the general secretary:

A. L. Phillips, Virginia; A. P. Williams, Massachusetts; George S. Dingle, Alberta; George E. Hall, New Jersey; John R. Pepper, Tennessee; E. W. Halpenny, Ontario; John Stites, Kentucky; Miss Elizabeth Kilpatrick, Mississippi; E. C. Knapp, Washington; and Theron Gibson, Ontario.

MORNING SESSION, THURSDAY, JUNE 25

President W. N. HARTSHORN presiding.

Mr. Marion Lawrance moved that the president appoint a resolutions committee of seven, the names to be announced later.

The motion was seconded by Mr. George W. Miller and prevailed.

Mr. George S. Dingle, in behalf of the nominating committee presented this partial report:

We unanimously nominate for president of this convention Dr. H. M. Hamill, of Nashville, Tenn.; and as vice-president Mr. E. K. Warren of Three Oaks, Mich.

Mr. W. A. Eudaly moved that the report be adopted; the motion was seconded by Mr. E. H. Nichols, and prevailed unanimously by a rising vote.

MORNING SESSION, FRIDAY, JUNE 26

The convention was called to order by ex-President W. N. Hartsorn. Shortly after the opening exercises he relinquished the gavel to President-elect H. M. Hamill, who took the chair.

The committee on resolutions was announced as follows:

Dr. H. H. Bell, San Francisco, Chairman; Dr. W. F. Crafts, Washington, D. C.; P. H. Bristow, Washington, D. C.; John R. Pepper, Tennessee; Charles M. Campbell, California; J. H. Engle, Kansas; Miss Elizabeth Kilpatrick, Mississippi; and W. H. Irwin, Winnipeg.

The subject of the seat of the next convention was then considered. Mr. Wells, in behalf of the executive committee, reported that Calgary, New York City and Atlantic City had extended invitations; that on a ballot New York City had received the largest vote; and that thereupon Mr. George S. Dingle, the representative of Calgary, had moved that the unanimous choice be New York City, which motion had prevailed; therefore, the executive committee unanimously recommended that the next International Sunday School Convention be held in New York City.

Mr. George S. Dingle moved that the recommendation be approved. This motion was seconded and prevailed unanimously by a rising vote.

The following recommendation, touching the time of the holding of the International Sunday School Convention, was presented by Mr. Wells in behalf of the executive committee.

The executive committee recommends that the next International Sunday School Convention be held in 1918.

In explanation of this recommendation Mr. Wells stated that in view of the present course of holding the World's Sunday School Convention and the International Sunday School Convention every three years there is not sufficient interim between them; that it is believed a better plan would be to make the period between conventions four years; and, further, that the executive committee of the World's Sunday School Association had entered into hearty coöperation with

the International on this matter and will recommend at their next convention such action.

Mr. E. H. Nichols moved that the recommendation be adopted, providing the World's Association holds its conventions four years apart. This proviso was accepted; whereupon the motion was seconded and adopted.

In behalf of the executive committee Mr. Wells presented the following recommendations touching the subject of "Incorporation":

The International Executive Committee begs leave to present the following recommendations to this convention as to Incorporation and Sunday School Lessons.

It is recommended to the convention

I. *As to matters of incorporation.*

1. That some form of incorporation is necessary.

2. That the charter granted by Act of Congress, January 31, 1907, be retained, inasmuch as it presumes the supremacy of the International Sunday School Convention, and constitutes the executive committee its executive agency.

3. That the executive committee be directed to amend its by-laws as follows:

The addition to Article III of Sections 2 and 3, as follows:

Section 2. The triennial convention is the supreme authority in all matters pertaining to the policy of the International Sunday School Association.

Section 3. The powers conferred upon the executive committee by charter and by-laws or by the triennial convention are executive only, to be exercised under control of the convention.

4. That the executive committee be further directed so to amend the by-laws as to conform throughout to the letter and spirit of these recommendations.

II. *As to matters pertaining to the International Sunday School Lessons, it is recommended:*

1. That the convention adopt the articles of agreement of the conference held in Philadelphia, Pa., April 21 and 22, 1914, as follows:

As touching general principles concerning the preparation of lesson courses:

1st—Unity of lesson courses with denominational freedom for any desired modification.

2nd—The joint selection of all courses on the part of the International Sunday School Association, the Sunday School Council of Evangelical Denominations and Denominational Agencies.

3rd—All lesson courses shall be available for all publishing houses.

As touching the organization and work of the lesson committee:

1st—That the International Sunday School Lesson Committee be created as follows:

- (a) Eight members to be selected by the International Sunday School Association.
- (b) Eight members to be selected by the Sunday School Council of Evangelical Denominations.
- (c) One member to be selected by each denomination represented in the Sunday School Council now having, or that in the future may have, a lesson committee.

2nd—It shall be the duty of the lesson committee thus constituted to construct lesson courses, to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

3rd—No course shall be promulgated or discontinued by the lesson committee unless the action is approved by a majority of the members of each of the three sections of the committee.

4th—The lesson committee shall be created not later than July 1st, 1914, and the lesson courses constructed by it shall take effect at the close of the present cycle of Uniform Lessons ending December, 1917.

5th—Beginning July 1st, 1914, the members of the sections of the lesson committee representing the International Association and the Sunday School Council of Evangelical Denominations shall be elected, one-half for a period of three years and one-half for a period of six years, and thereafter for periods of six years. The representatives of the denominations shall be elected for a period of three years.

6th—The foregoing agreement may be changed only by mutual consent of the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

2. That the convention elect eight members of the lesson committee constituted as above.

III. *As to procedure in the convention, it is recommended:*

1. That the chairman of the executive committee be directed to submit these recommendations to the convention at 10:45 a. m., Friday, June 26th, the vote to be taken not later than 12:15.

2. That after the chairman has presented them, Hon. John Stites of Louisville, Ky., be given twenty minutes for explanation.

3. That Rev. C. R. Blackall, D. D., of Philadelphia, be given the floor for fifteen minutes.

4. That the matter be opened for discussion from the floor not longer than forty-five minutes, speeches being limited to five minutes each.

The foregoing recommendation touching the order of "procedure in the convention" was unanimously adopted.

Whereupon Judge Stites of Louisville, Ky., gave a short review of the history of the incorporation of the International Sunday School Association. Dr. C. R. Blackall followed with words of approbation

for the recommendations of the executive committee; he closed his remarks with a motion to approve said recommendations. The motion was seconded.

Mr. J. W. Kinnear, of Pittsburgh, moved that the recommendations be considered *seriatim*. The motion was seconded and carried.

Whereupon said recommendations were read and adopted *seriatim*.

Dr. Blackall moved the adoption of the recommendations as a whole; this motion was seconded and prevailed by a standing vote.

The Rev. Rufus W. Miller offered the following resolution:

In the event of a change of triennial sessions to quadrennial sessions of the International Sunday School convention, the executive committee be empowered to confer with the Sunday School Council to make the necessary changes in the terms of office of the members of the International Sunday School Lesson Committee.

This motion was seconded and carried.

The report of the committee of ten was presented by Dr. A. L. Phillips, as follows:

As to the work of the various superintendents and secretaries, it is recommended:

1. That we give thanks to God for His blessings on the whole work throughout the triennium, for the substantial progress made in every line of activity has been such as to mark the presence of His hand upon it. His blessing has been most evident wherever we have made new ventures of faith to meet the extraordinary challenge for progress.

2. That we record our most grateful appreciation of the superabounding labors of all the officers and employes of our association, for not only have our executive officers, superintendents and secretaries been unceasingly active, but the spirit of joyful activity has distinguished the exacting labors of many skilled helpers whose duties do not require their presence in public.

3. That we rejoice with our general secretary, Marion Lawrance, upon the completion of fifteen years of masterful leadership of our work, and pledge him and his most efficient associate in office, W. C. Pearce, our sympathy, our prayers and our coöperation.

4. That we record our gratitude to Messrs. W. C. Merritt, Aquila Lucas, and E. M. Sein, our missionary-organizers, for their multiplied, self-sacrificing and productive activities in difficult and exhausting fields.

5. That we heartily recommend the budget as a whole and suggest that it be carried out in the following manner:

- (1) That those portions relating to the work now in process be provided for first, so that the work we are now doing may not be impaired.

- (2) We heartily approve and endorse the suggestions for advance work, with the understanding that the items suggested are not to be taken up until the required money is pledged, and we recommend that special financial appeals be made for this purpose

to the delegates assembled in the temperance, missionary, and superintendents' conferences.

(3) That the order in which the new items calling for enlargement are to be undertaken shall be determined by the board of trustees.

(4) We approve of the recommendation to pay to the World's Sunday School Association a sum equal to one-tenth of our gross income, and request the state and provincial associations to aid in this plan by giving a tithe of their gross income to the International Association whenever their financial conditions will permit.

6. That while we are in full sympathy with most of the ideals, purposes and methods expressed in the proposed "Program of Efficiency," we recommend that we do not approve the same. We are assured that this plan, in most essentials, is already active in many states and provinces. It has not been adopted by the general secretaries nor by the International Executive Committee, and has, in substance, been rejected by the Sunday School Council of Evangelical Churches. Without the coöperation of these three essential agencies the plan could not be operated in a way that would warrant the extraordinary labor and expense connected with it. Further, we express the conviction that present conditions throughout our field require us to make mightily effective the plans for advance along all lines already adopted, especially with reference to the pathetic needs of small Sunday Schools in town, village, and open country.

7. That we bid our beloved leaders in every sphere to take good heart of hope and go forward, assuring them of our personal affection and loyalty as they lead us to enter upon the unpossessed lands given us in the unfailing promises of our God who is Enough.

By order of the committee,

A. L. PHILLIPS,
Chairman.

The foregoing report was adopted.

Mr. William Hamilton of Toronto called attention to the death of Hon. S. H. Blake, of Toronto, for many years a member of the International Lesson Committee, and moved that the committee on resolutions be instructed to report an appropriate minute. The motion was seconded and prevailed.

Bishop Clinton announced the death of Mr. N. B. Broughton, and made the same motion. Seconded and carried.

Mr. Hamilton S. Conant, of Boston, spoke of the catastrophe by fire which had overwhelmed Salem, Mass., within the last few hours. The matter was referred to the committee on resolutions for a special expression of sympathy, and Dr. Alexander Henry, of Philadelphia, led the convention in a feeling prayer for the comfort of God to rest upon the stricken people of Salem.

The chairman of the nominating committee, Mr. George S. Dingle,



EDGAR H. NICHOLS
TREASURER

MEMBERS ELECTED
BY THE
INTERNATIONAL
ASSOCIATION
TO THE
INTERNATIONAL
LESSON COMMITTEE



PROF. IRA M. PRICE, PH.D., LL.D.
CHICAGO, ILL.



PROF. JOHN R. SAMPEY, D.D., LL.D.
LOUISVILLE, KY.



JUSTICE J. J. MACLAREN, D.C.L.
TORONTO, ONT.



PROF. F. C. EISELEN, PH.D., D.D.
EVANSTON, ILL.



REV. H. M. HAMILL, D.D.
NASHVILLE, TENN.



DEAN HALL LAURIE CALHOUN, PH.D.
LEXINGTON, KY.



PRIN. ELSON L. REXFORD, M.A., LL.D.
MONTREAL, QUE.



PROF. AMOS R. WELLS
AUBURNDALE, MASS.

read the list of nominees for the International Executive Committee. (See full list in Chap. III.)

They were unanimously elected.

Mr. Dingle presented the following request:

As to any vacancies in this list the nominating committee request that the convention authorize the executive committee to receive and confirm nominations for all vacancies on the executive committee.

It was so ordered by the convention.

NIGHT SESSION, FRIDAY, JUNE 26

President H. M. HAMILL presiding.

Dr. Wilbur F. Crafts of the committee on resolutions, presented the following special resolution regarding Salem, Mass., and moved its adoption:

This convention has read with sorrow of the great fire in the historic city of Salem, Mass., and hereby expresses to its people the national and the world-wide sympathy of Christian churches. We pray that out of the ashes the city may rise again stronger for the fortitude with which it has borne affliction, and more than ever conscious of the brotherhood of man because not only sympathy but help equal to its need shall come from far and near.

The motion was seconded, and the resolution was unanimously adopted by a rising vote

MORNING SESSION, SATURDAY, JUNE 27

President H. M. HAMILL presiding.

Mr. George S. Dingle, the chairman of the nominating committee, made the following statement:

I am instructed by the nominating committee to advise the convention that the present chairman of the executive committee, Mr. Fred A. Wells, remains by virtue of his office a member of the new executive committee.

The list of Life Members of the International Sunday School Association was then read by Mr. Dingle. (See Chap. III.)

President Hamill explained that W. A. Eudaly, Judge Seth P. Leet and Mr. A. B. McCrillis had been transferred to the life membership list under the rule, and asked all who wished to give recognition to their long and faithful service to say *aye*. There was a storm of *ayes*. President Hamill spoke also of the service of Dr. W. A. Duncan, and informed the body that this honored worker is now in failing strength in a sanitarium. By a rising vote it was unanimously ordered that

through the general secretary a telegram of sympathy and love be sent to him.

In behalf of the nominating committee Mr. Dingle read the list of nominees for vice-presidents and district presidents. (See Chap. III.)

They were unanimously elected.

President Hamill introduced Mr. Marion Lawrance as the chairman for the rest of the morning session. Mr. Lawrance presented the financial needs of the work.

MORNING SESSION, MONDAY, JUNE 29

President H. M. HAMILL presiding.

The following telegram was read:

Lake Geneva, Wis., June 28, 1914.
International Sunday School Convention, Medinah Temple, Chicago.
Thirty-eighth Conference of Employed Officers Y. M. C. A. of
North America send greetings. Read Ephesians, third chapter, last two
verses.

EXECUTIVE COMMITTEE.

The convention was delighted with the foregoing message, and directed the general secretary to make a suitable reply.

Mr. W. N. Wiggins, in behalf of the nominating committee, reported as follows:

There seems to be a little difference of opinion as to some of the nominations that have already been made being reported to the convention, and we would like to re-nominate the ones in question, if there is any doubt about it. We nominate for recording secretary, Rev J. Clayton Youker; assistant recording secretary, Thomas V. Ellzey; assistant treasurer, Mr. W. A. Goodman, of Chicago. Those are the three general officers that have not been reported.

We have the following report of the nominating committee, presenting in nomination for the eight members of the International Section of the Lesson Committee, the following: Prof. Ira M. Price, Prof. John R. Sampey, Prof. F. C. Eislen, Principal E. I. Rexford, Justice J. J. Maclaren, Dean Hall Laurie Calhoun, Dr. H. M. Hamill, Dr. Amos R. Wells.

Mr. H. S. Conant moved the acceptance and adoption of the two foregoing reports. The motion was seconded by Mr. Joseph Carthel and was unanimously adopted.

Mr. W. N. Wiggins presented the following recommendation:

The nominating committee also desires to recommend to this convention that the convention authorize this section of eight members to meet together, and in order to see which members will serve certain terms of three and six or four and eight years, to put those numbers in

a hat, and then draw; and whichever terms of years they draw let them be designated as serving for that length of time.

On motion of Dr. A. L. Phillips, seconded by Rev. E. W. Halpenny, the foregoing recommendation was accepted.

Prof. Ira M. Price read the report of the Seventh International Sunday School Lesson Committee. (See said report in full in Chap. XVII.) Said report was unanimously adopted on motion of Dr. C. R. Blackall, seconded by Mr. A. T. Arnold.

A conference was then had on "Lessons and Lesson Courses." After Prof. John R. Sampey and Rev. B. S. Winchester had spoken Pres. Hamill called Justice J. J. Maclaren to the Chair.

Whereupon Dr. H. M. Hamill presented and read a certain memorial (set forth in full in Chap. XVII), concerning the present needs of uniform lesson study in the Sunday School, and moved its adoption. The motion was seconded.

Rev. H. H. Meyer moved that the memorial be laid on the table. The motion was seconded, but it did not prevail.

Dr. Geo. T. Webb offered a certain substitute (set forth in full in Chap. XVII) for the memorial offered by Dr. Hamill, and moved its adoption. The motion was seconded.

A motion to postpone action until tomorrow at ten o'clock did not prevail.

Dr. Webb's substitute was then adopted.

AFTERNOON SESSION, MONDAY, JUNE 29

President H. M. HAMILL presiding.

The following report of Rev. William N. Dresel, the chairman of the Superintendents' Department committee, was read by Mr. Alfred D. Mason, Dr. Dresel being unavoidably absent:

During the triennium, 1911-1914, the committee held four meetings, always at the time of the meetings of the executive committee. Otherwise all matters were attended to by correspondence.

Your committee was created at the San Francisco convention and was set to work to find itself and its field of activity. The first step was to define its policy, which, briefly stated, has been to bring to the attention of all the magnitude of the office of the superintendent, to seek the self-training of superintendents and Sunday School officers, as well as to train others for this work; and, finally, to bring into closer affiliation the existing organizations for superintendents, while giving impetus to the inauguration of additional superintendents' associations in open fields.

This policy is incorporated in Leaflet No. 1 of this department and committee, which likewise contains suggestions for superintendents' associations, and a list of books suitable for the training of superintendents. No other literature has been issued by the committee.

Through the courtesy and assistance of the state secretaries a splendid list of the active superintendents in each state and province has been compiled, being revised each year. This has put your committee in direct touch with 3,800 active superintendents in the International field.

It has also become possible to pave the way for a Superintendents' Training or Reading Course, for which the active coöperation of the Denominational Council has been secured. In due time the plans will be perfected.

Some difficulty has been experienced in the listing of all existing Sunday School Superintendents' Associations. There are perhaps fifty such organizations consisting only of superintendents and Sunday School officers and located in various sections of the country, serving in part cities, counties, communities or simply the schools of some denomination in that locality. In addition there are several graded unions which provide sectional meetings for superintendents. Changes in officers, as also a change of heart or decreasing interest on the part of officers, have made it difficult to obtain all the desired information. Where such associations are actively at work, they result in much good to the officer and the school.

The final work of the committee has been to prepare the "Superintendents' Congress," held in connection with this convention. The aim has been to bring superintendents to this congress and to the convention, to interest the superintendent in the office, problems and training of the superintendent, and thus to stimulate all Sunday School officers to greater efforts. The result has far exceeded expectations. Over three hundred and fifty were present at the morning session at Immanuel Baptist Church, two hundred and twenty-five taking luncheon at the church and remaining for the experience meeting, while fully six hundred were in attendance upon the afternoon session and the banquet at the Auditorium Hotel. This congress has received much commendation from all who attended.

During the congress a brief meeting of the department committee was held, the recommendations of the same to be presented to you by Mr. Alfred D. Mason.

I thank you for the privilege of serving the International Association and the Superintendents' Committee during the past three years.

Recommendations by Superintendents Division Committee

1. That a superintendent be employed to give his whole time to this division.
2. That a reading course for the training of superintendents and other Sunday School officers, to consist of about six books, be arranged for. That diplomas shall be given to those who finish this course in from one to two years, and who write a thesis upon some item of Sunday School management.

3. That all superintendents throughout our field be invited to send copies of their records, programs and other printed matter to the superintendents' division for exchange, making this department a clearing-house for good things.

It was moved by Mr. A. T. Arnold that the foregoing report and its recommendations be adopted. The motion was seconded and prevailed.

NIGHT SESSION, MONDAY, JUNE 29

W. N. HARTSHORN presiding.

Dr. H. H. Bell, of California, in behalf of the committee on resolutions, presented the following:

Thanksgiving to God

In this the Fourteenth Convention of the International Sunday School Association, assembled in Chicago, we the officers and delegates express our profound thankfulness to Almighty God for the gracious way He has led us through another triennium; for the phenomenal enlargement of our Sunday School work, and for its increasing power and achievements in soul-winning, in character-building, in social service, and in the creation and culture of righteous, loyal citizenship. We especially thank Him for the peaceful, harmonious way in which during this Convention He has led us out of our constitutional and legislative difficulties into the clear promising pathway of the future, until, under the unerring leadership of the Holy Spirit, we believe the Sunday School more and more shall become an agency for individual salvation and world betterment.

Declarations

We declare ourselves as definitely evangelistic in purpose, and more than ever determined to stress the one chief aim of all Sunday School work, that, namely, of seeking to lead scholars young and old to a saving knowledge of Jesus Christ as their personal and only Redeemer.

We declare ourselves as distinctly missionary in vision, purpose, program and achievement.

We declare in favor of greater emphasis on the part of all our field workers and by all our Sunday Schools upon the work of the Home Department as an evangelizing agency and upon the obligation and privileges of the family altar.

We declare in favor of Vacation Bible Schools and urge hearty coöperation on the part of all our forces in this great work.

We declare in favor of the coöperation of Protestants, Catholics and Jews in the great movement of Home Visitation in order to reach all the people and to help them—children and adults alike—into personal rightness with God and into social rightness with men.

We declare in favor of the proposed Annual Bible Day on the third Lord's Day before Christmas.

We declare in favor of the movement of country religious education in churches by a system of credits and examinations with public schools as is so successfully operated in Colorado, North Dakota, Gary (Ind.) and in various provinces of Canada.

We declare in favor of the Child Welfare Movement including the abolishment of all child labor under the age of sixteen years, and the creation of public playgrounds and wholesome amusement for the young.

We declare in favor of national legislation for effective censorship of motion pictures, covering the entire jurisdiction of national legislation.

We declare in favor of Prison Reform, state and national, until America shall stand forth as a worthy example for international imitation as to treatment of all classes of criminals.

We declare in favor of Social Purity Reform including a single standard of morals for both sexes and the most rigid laws against commercial vice, lotteries and gambling of every form.

We declare ourselves in favor of faithfulness and diligence on the part of all Sunday Schools in the use of the temperance lessons in order to educate every member for total abstinence; for the complete destruction of the liquor traffic, for the extinction of both the cigarette and tobacco habits in every form; and for the surrender of every self-indulgence that impairs or destroys the power to render the best service to God and man.

We urge that throughout all the courses of the International Lessons, both graded and uniform, four Bible temperance lessons for each year shall be supplied; and that the selection of such Bible temperance lessons shall be governed by the same sound principle of adaptation to the spiritual needs of the scholar that is applied to the selection of the other lessons.

Recognizing the value and importance of the World's Temperance Sunday as a special occasion of temperance teaching and temperance pledge-signing, we earnestly request that throughout the courses of the graded lessons, as in the uniform lesson plan, the World's Temperance Sunday School lesson shall be supplied, and we urge the observance of that occasion throughout all Sunday Schools.

In hearty coöperation with other agencies and organizations, we pledge the Sunday School to unceasing warfare against the legalized saloon and liquor traffic, and we look forward with unfaltering confidence to the coming of that day when the united forces of religious, moral and civic agencies—God directed—shall "take up the stumbling-block out of the way of the people," even that day, when as the result of congressional action, prohibition shall become nation-wide, and when the legislation of other civilized lands shall make it world-wide.

We declare in favor of International Peace between the nations of the world and in favor of the substitution of conciliation and arbitration in the settlement of all industrial, national and international war.

We declare in favor of the submission of an amendment to the Federal Constitution delegating the control of all questions of marriage and divorce to the Federal Congress and we exhort all American states and provinces to take action to secure a uniform marriage law conforming to the highest standard.

We declare endorsement of the religious work planned by the Committee of One Hundred, appointed by the Federal Council of the Churches of Christ in America, to be carried on during the Panama Pacific International Exposition at San Francisco during 1915, and commend this great work to the prayerful attention of all our constituency. We also endorse the plan to hold an international Lord's Day congress at San Francisco during the said exposition, and indulge the hope that it will so quicken Christian conscience as to give California a weekly rest day.

We declare ourselves in perfect harmony with the Christian Endeavor Society, the Epworth League, the Baptist Young People's Union of America, and all similar organizations of Young People, and we cordially congratulate them upon the excellent work they are doing for Christ and His kingdom.

Coronations

During the last triennium it pleased our loving Heavenly Father to call home to Himself, out of the great International Sunday School family, the following beloved comrades: Principal William Patrick, of Canada; Dr. W. G. Moorehead, of Xenia, Ohio; Dr. Samuel Capen, of Boston, President of the American Board of Commissioners of Foreign Missions; Messrs. N. B. Broughton, of North Carolina, and B. S. Johnson, of Tacoma, Wash.; Hons. S. H. Blake, of Toronto, and Augustus R. Smith, of Massachusetts, and Mrs. Ella Ford Hartshorn, of Boston, the saintly wife of our beloved ex-President, W. N. Hartshorn. Drs. Patrick and Moorehead were members of the International Lesson Committee. Messrs. Broughton and Johnson were members of the International Executive Committee. Hons. S. H. Blake and Augustus R. Smith were former presidents of International conventions. Each of this company was a royal spirit and a true comrade in the matchless task of giving the Word of God to a lost world. Our loss is their gain. They carried the cross; they wear the crown. To remaining relatives and friends we express our heartfelt sympathy and assure each and all of our comrade interest and prayers.

Appreciation

As officers and delegates of this convention, we hereby heartily join in sincere gratitude:

1. To the Local Committee of One Hundred; to the officials of the International and state Sunday School associations; and to all citizens and Christian people of Chicago for their self-denying preparation and provision for our comfort and convenience while we have been their guests. Their treatment of us has been royal!

2. To our beloved brother, Mr. W. N. Hartshorn, ex-President of the International Association; Mr. Fred A. Wells, chairman of the executive committee; Mr. E. K. Warren, chairman of the board of trustees; Mr. William A. Peterson, our ex-treasurer, to whom we owe so much for the successful financing of the last triennium; to our beloved International secretary, Mr. Marion Lawrance, and his noble

assistant, whom we also love, together with all the field force, each of whom is dear to us, we express our loving gratitude.

3. To all who have so ably and inspiringly spoken to us from this platform and who have helped in the far-reaching conferences; to President Wilson and Secretaries Bryan and Daniels for their timely, encouraging messages; and to Count Okuma, the premier and "Grand Old Man" of Japan, and his official associates for their tender, helpful letters, as also to the two delegates, our beloved brothers, Rev. T. Ukai and Rev. H. Kawasumi, general secretary of the National Sunday School Association of Japan, who by their presence and stirring addresses have contributed so much to this convention and who have enlisted our interest in the next World's convention to be held in Tokyo, Japan, in 1916, we express our heartfelt gratitude and loving appreciation.

4. To the daily press for its liberal space and its excellent reports of the convention; to every member of the reception committee who so royally welcomed us on our arrival; to all ushers and pages for their untiring efforts to serve us; to the hard-working clerks at the registration booths, whose cheerful service has been so efficient; to the city postoffice authorities for their timely aid of a special branch office and the service of their clerks; to all the city churches for their aid in opening for and helping to make the many conferences such a success; to the Young Men's and Young Women's Christian Associations for their coöperation; to the hotels for their rates and kindness; to the transportation companies for their helpful transit service; to the Chicago police for their faithful protection; to the street-car men for their generous attention; to the Commonwealth Edison Company for the unique electrical motto "Jesus Shall Reign"; to Marshall Field Company for our beautiful decorations; to the National Bill Poster Company for those thought-compelling pictures; to Mr. H. J. Heinz for his gift of the superb pictures of Dr. H. Clay Trumbull and Mr. W. N. Hartshorn; to the proprietors of Medinah Temple for its use and all the janitors for their efficient service; to the piano firms for the use of their instruments; and to each and all who in any way contributed to the exhibits that tell such an impressive story of kingdom growth and achievement, as also to each and all who helped make the great parade such a splendid success; we extend sincere gratitude and appreciation.

5. To Professor E. O. Excell, a brother beloved, and his noble assistant, Professor Alvin W. Roper, an artist of first rank, and all their associates for giving us the uplifting, inspiring music of the convention, we offer our sincere and tender gratitude.

Respectfully submitted,

H. H. BELL,	C. M. CAMPBELL,
WILBUR F. CRAFTS,	J. H. ENGLE,
JOHN R. PEPPER,	W. H. IRWIN,
MISS ELIZABETH KILPATRICK.	

On motion of several delegates, duly seconded, the foregoing resolutions were adopted unanimously by a rising vote.

MORNING SESSION, TUESDAY, JUNE 30

President H. M. HAMILL presiding.

President Hamill called attention to the absence from the convention of Dr. Joseph Clark and Mr. W. G. Landes, and asked the pleasure of the convention as to sending them a greeting and an expression of regret.

On motion of Prof. Ira M. Price, seconded by Mr. W. N. Wiggins, it was unanimously ordered that such an expression be sent to Dr. Clark and Mr. Landes by the general secretary.

Mr. Hamilton then presented for the approval of the convention the amended by-laws, which were adopted by the convention, section by section, with the following modifications:

Dr. C. R. Blackall moved that the International Executive Committee be asked to define the convention as a delegated body, with its rights, as an additional clause to Article III.

(The motion was seconded, put, and carried unanimously.)

Dr. George T. Webb moved that the words "and confirmed by the convention," be added to the last line of Section 2, Article 7.

(The motion was seconded, put, and carried unanimously.)

Dr. Webb also moved that, in view of the previous action of the convention as to Article 7, Section 2, Article 15 be stricken out.

(The motion was seconded, put, and carried unanimously.)

The amended by-laws were then adopted by the convention as a whole, upon motion of Dr. C. R. Blackall, seconded by many.

(The by-laws as finally amended and adopted are set forth in full in Chap. III.)

Mr. William Hamilton submitted the following resolution, and moved its adoption:

Resolved, that it is the conviction of this International Sunday School Convention that all International Sunday School lessons should be selected from or based upon the Holy Bible; and that this be respectfully transmitted to the newly appointed Lesson Committee.

The motion to adopt was seconded by Rev. H. H. Meyer. It prevailed unanimously.

Mr. Charles G. Trumbull moved that the memorial which Dr. Hamill presented yesterday touching the "present needs of uniform lesson study in the Sunday School"—which was not adopted—be referred to the new Lesson Committee for its earnest consideration and such disposition as it deems best. (Said memorial is given at length in

Chap. XVII.) This motion was seconded by Dr. George T. Webb, and prevailed unanimously.

Mr. William Hamilton of Canada, in behalf of the International Executive Committee, presented the following report as to the board of trustees and moved its adoption:

In behalf of the executive committee I beg to report to the convention the following as constituting the board of trustees of the International Sunday School Association: E. K. Warren, chairman, Three Oaks, Mich.; Dr. George W. Bailey, Philadelphia, Pa.; W. C. Hall, Indianapolis, Ind.; R. M. Weaver, Corinth, Miss.; W. A. Eudaly, Middletown, Ohio; W. N. Hartshorn, Boston, Mass.; H. M. Hamill, Nashville, Tenn.; C. C. Chapman, Fullerton, Cal.; Fred A. Wells, Chicago, Ill.; H. J. Heinz, Pittsburgh, Pa.; William Hamilton, Toronto, Ont.; W. H. Danforth, St. Louis, Mo.; A. F. Sittloh, Denver, Colo.; E. H. Nichols, Chicago, Ill.; George E. Cook, Elgin, Ill.; E. O. Excell, Chicago, Ill.; John R. Pepper, Memphis, Tenn.; A. H. Mills, Decatur, Ill.; C. C. Anderson, Boise, Idaho; Theron Gibson, Toronto, Ont., and Dr. George R. Merrill, Boston, Mass.

The foregoing report was unanimously adopted.

Mr. Hamilton then presented the following report as to the chairmen of standing committees:

In behalf of the executive committee I beg to report the chairmen of standing committees:

Elementary—A. H. Mills, Decatur, Ill.

Secondary—W. H. Danforth, St. Louis, Mo.

Adult—C. C. Stoll, Louisville, Ky.

Educational—Prof. D. B. Purinton, Morgantown, W. Va.

Visitation—A. F. Sittloh, Denver, Colo.

Home Department—William Hamilton, Toronto, Ont.

Missionary—Appleton P. Williams, West Upton, Mass.

Temperance—J. J. Maclaren, Toronto, Ont.

Purity—

Negro—W. N. Hartshorn, Boston, Mass.

Mexico—Paul C. Warren, Three Oaks, Mich.

West Indies—Frank Woodbury, Halifax, Nova Scotia.

Business—E. O. Excell, Chicago, Ill.

Field Workers—R. M. Weaver, Corinth, Miss.

Training School—R. M. Weaver, Corinth, Miss.

Finance—George E. Cook, Elgin, Ill.

W. H. Danforth, St. Louis, Mo.

E. O. Excell, Chicago, Ill.

Superintendents—William N. Dresel, Evansville, Ind.

Reference and Counsel—F. A. Wells, Chicago, Ill.

The foregoing report was unanimously adopted.

The convention adjourned, Tuesday evening, June 30, *sine die*.

CHAPTER VI

DEVOTIONAL ADDRESSES

**Samson—God Able and Willing—The Knocking Christ—
The Prodigal Son—The Kingdom and its Keys—The
Most Memorable Chapter in the Bible.**

[At each morning session the Rev. F. B. Meyer, of London, delivered a devotional address. His messages were full of power, and were listened to with rapt attention. They follow in abridged form in the order in which he gave them.]

SAMSON

If we think for a moment we will find that every race has had its superman; and, further, that in the childhood of the race the superman is one of physical strength, but as the race advances we find that the intellectual side prevails. In their early days the Hebrews celebrated the superman in Samson. If you had met Samson on any Chicago street I do not think you would have turned to admire his brawny strength, but would have passed him. His strength did not exist in his physical nature but in the spiritual grip by which he was able to lay hold on the infinite power that is within the reach of man. Because Delilah asked him the secret of his strength I argue that it was not in his physical make-up; she would not have asked him if the thing was evident; and when it is said that if his hair were shorn he would become as other men it is obvious that the strength could not have existed in the mass of hair. The same thing is true in the passage which says, "The spirit of the Lord began to move him in the camp." The Hebrew word "move" is to play upon a harp, and it seems as if Samson's heart was open to God as a harp is open to the touch of a woman. Never forget that your nature should lie open to the touch of God's finger for it is that which enables every man to do his best. Belief is the argument of the soul; faith is intuition, inspiration, vision; have faith, but if you cannot get the faith by the gift of the Almighty, then grope your way by arduous belief. It is enough for us to conclude that

Samson's feats, whatever they were, were the result of faith that was open to the infinite storehouse of the dynamic.

Samson means sunny. He was bubbling over with laughter. Some men, when they do a big thing, are strained, but when Samson did a big thing he laughed, he did it with perfect ease and with a sense of gladness which is characteristic of a great soul. God never gave him to do big things without humor bubbling up; I do not mean the comic, but that gladness, that humor which is the sparkle of the fountain, the dew upon the grass. But Samson became overcast; he came under the influence of a woman who exercised the worst kind of a woman's influence. Everything depends upon what a woman is; woman makes or mars. O woman! if you understood your true influence you would mend your ways; you would not dress as men dress and talk as they talk. Woman should be a comrade, an inspiration, an uplifter. Woman makes or mars the man with whom she associates. A woman dragged down this man and the laughter went out of his soul. How often you hear laughter when you pass a saloon, but it has lost its elasticity. The laughter of the man who frequents the house of shame is different from that of the man whose heart is clean. So that great patient man who pulled around the mule-wheel with the crank in his hand was a different man from the blithe hero who was the talk of the countryside. One act and the masses of his hair lay on the floor at Delilah's feet. His strength had burned out, not because he had lost his locks of hair, but because he had laid his head upon a harlot's lap; that broke the connection between him and God. We do not need to go to that outward sin, but by the concealment in heart and life of impurity we choke and break that channel through which there pours into men the energy of the eternal. Keep your heart clean whatever you do. So he ground in the prison-house. There I find a parable, and I do not twist the Bible to my own whim, but directly a man goes into impurity, whether it be in the act or thought, he loses the power that used to sway the audiences. People say, "He does not grip me." He is a gone force, and God and the angels know why. You not only lose your moral and spiritual force, which in these days of telepathy is mighty,—it is not only what a man says, but there is the magnetic influence that goes forth. It is the aroma, the fragrance, of a pure soul, that makes the world clean. It is the atmosphere that a man brings with him that tells. It has to be there naturally, like the bloom on a girl's face; no paint is going to equal that.

Well, as he was there year after year he used to put his hand upon his head and say to himself, "My hair is growing again," and as it

grew it gave him courage to believe that God would give him another chance. God Almighty gives a man more than one chance; I dare affirm that God will give you as many chances as you dare to trust Him for.

Finally, they brought him in to make game. The place makes me think of this place, only instead of yonder gallery being built upon a solid wall I suppose it impinged on two pillars within a man's reach, and the blind man said to the boy near him, "Let me feel of the two pillars." And here I would remark that you may be blind to a good many things in the world and yet be able to grip the power that lies behind the mystery, and now I touch briefly the mystery of the atonement, the mystery of prayer and the mystery of the ever-living Christ. You and I can grip the fact of the atonement, though the wisest of our philosophers cannot make us to understand the philosophy of it; the fact is one thing and the philosophy of the fact is another. Take the mystery of Christ's presence, how is it possible for Him to be with you here and with me when the Atlantic is between us? I can give you a simile of it. When I stand by the side of the sea in the moonlight I see the moonbeams making a path straight to me, and if a thousand are standing near me each one sees the path of the moonbeams running straight to him, as if it is all for himself. It is the same with Christ; I cannot explain it. We are blind like Samson, but we touch the hem of His garment,—we do not need to grip Christ, a touch is enough, and a child may touch—and from that touch virtue comes; you cannot touch Christ at any hour of the day or night without virtue coming out of the living Christ.

Oh, you men and women who have not these things, how true it is that you do not know what you are missing! Lift up your hearts to God! You may be blind but you may draw from the Infinite. Let us pray!

GOD ABLE AND WILLING

And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work.

You will notice that there are three "alls" in that verse. It is as though the Apostle put forth his hand and took three small pebbles, just as David took pebbles from the brook, in order that he might be able to fling them out against every kind of pessimism on your part or mine, whether with regard to our personal character, or the work and service we have to do for the Almighty in the world. May God help me so to speak this morning that from this time onward the word "impossible"

may be blotted out of your vocabularies; that you may never use it again; so that, when people confront you with the difficulties of your private life or your public work, you may laugh at them, and say what Paul said: "I can do all things through him that strengtheneth me." "All things are possible to him that believeth."

Now, in looking at the wonderful verse that I have quoted, I want you to notice, in addition to what I have already said, that the word "abound" is used twice. I want you to understand that everywhere in the New Testament where you meet that word "abound," you may substitute for it the word "overflow." For instance, the Lord said: "I am come that they might have life, and that they might have it overflowingly." And again: "Where sin overflows, grace overflows." And again: "That the work of the Lord should overflow through your means."

I dare say some of you have visited Gruenewald, and have seen that wonderful glacier, which is constantly pouring down its water as it melts into a great rocky basin beneath, which has been hollowed out by centuries of falling water until it has been broadened and deepened, and holds every century more than it held in the previous century. That rocky basin, being filled with pellucid water, cold and clear, overflows; so all down the glen, the ravine that runs down to the river, there is verdure, beautiful verdure, even in the hottest summer. That text of mine means just that. Let me repeat it to you this way: God is able to make all His grace overflow toward the cup of your life, that that cup, always brimming, may pour over, and over, and over in a constant overflow to those that lie within your reach, that the desert places may rejoice, and blossom as the rose.

When I speak to you today I am not talking merely about money, for money, valuable as it is, is really the least thing that men can do for us. I do not undervalue money, or the generous givers who give it; but I say that human life, as poor as Jesus was, as poor as the greatest men have often been, as poor as that of St. Francis of Assisi, or St. Augustine, or many others poor in this world's goods, may keep always brimming full and pouring on and on through the years in one long and blessed benediction. I am talking to every man and woman, to every young fellow and girl, who is in this place this morning; and in God's name, I single you out, as though you and I alone were here in this building, and I say, "My friend, God meant you to live a life which is always pouring out; and if you can do nothing else, pour out your loving words; pour out the smile of sympathy; pour out the prayer toward God for His gifts toward man, in order that God may pour in, and then that you may pour out. That is the meaning of my text.

I want for one moment to stop with that word "grace." We must understand that word. What is grace? Have you ever thought? I suppose it is love; but what is the difference between grace and glory? There is evidently a difference, and yet there is a common denominator. What is it? It is love. When love comes in contact with an unfallen world, where there are no tears to wipe away, no breaking hearts, no sin to combat, and no evils to cure, it is glory. The love of God breaks upon an unfallen world in a rainbow. "There was a rainbow round-about the throne, in sight like unto an emerald." But when the love of God comes in contact with a world like this, where tears and sighs, death and sorrow, pain and sin, have their dominion, the love of God changes its aspect, and comes to us as grace. I do not know what you think about it, I think I have an advantage over the very angels, in having been allowed to be born into this world. I have all eternity in front of me when I shall see the love of God as glory. I am very glad to have been able to spend these years of my life here—it is only a little bit of it—in a world where I can see personally how God can handle tears and sighs, open wounds, and sin. St. Augustine said once, "Oh, beata culpa"—Oh, blessed fault. I would not have dared to say that alone, but I said to myself, with Augustine, "Oh, beata culpa." There is a sense in which I am almost glad to have known sin, for I never would have known the grace of God had I not known what it was to need it so badly. Now, do we know what grace is?

It seems to me that I might use another illustration. Grace is the repairing process of the love of God. You know that when you cut your finger there is at once a rush of blood to that part, partly because an aperture has been opened, and the blood flows out; and partly in order that the healthy blood may begin to build up over that wound, so that within a few days you are not able to see the seam where mother nature has stitched up the cut. The grace of God is like the life-blood of God; it is pouring through the universe to repair whenever it is needed. I like to think of it that way, and I want you to stop to think of it for just a moment. I want you to stop and think that whenever there is a tear, there is God's hand to wipe it away. Whenever there is a heartache, there is God's presence to soothe it. When a child wakes up in the night and cries out, its mother is there in a trice; but God never needs to go from one room to another to come to the heart that needs Him. He is always alongside; He is there, and He is there with grace.

THE KNOCKING CHRIST

I take as the text for my starting point Revelation 3:20: "Behold I stand at the door and knock; if any one shall hear my voice"—the perfect tense is used in the Greek, "Behold I have been standing and am standing"—it is a perfect with the effect of the present—"and am knocking: if any man hear my voice"—there is no word there for man but "anybody." Each of these verbs is in the aorist, the sudden past act—"If anyone shall hear my voice and suddenly open the door I will come in to him and sup with him and he with me."

Notice, every soul has a door into the Infinite. Noel Paton, the great artist, who has depicted this scene, pictures one door for all ingress and egress; on the contrary, I cannot but think that the house of the soul is built very much as your great hotels or apartments are built, in which every floor has a door to an outer staircase. Try to think of your soul having many doors to each corridor upon which the rooms open, and that each corridor of your nature opens upon an outer staircase. You must think of your soul, as your Mr. Emerson taught, as a house with different stories; that all the lower floors of your nature belong to the physical body, and that those immediately above are the apartments and floors of the soul, and that the upper floors, which end in the terraced garden on top, or what was meant to be a terraced garden, are those apartments of the spirit; for in order to think accurately you must always remember that the soul is the center of your individuality, of your intellectual power and your emotions, and that it has two affinities; by the spirit it reaches towards the infinite and eternal, and by the body it has an affinity to the materialistic; and the only reason why we have been sent into the world as living souls is for us to determine during our life career whether we are going to use the apparatus of the spirit or whether we will use entirely the apparatus of our physical life. There are millions of people who are always going down into the material, but, unlike your hotels the lower apartments of which are more luxuriously furnished than the higher, it is reversed in our own inner experience,—the lower apartments of our souls which abut upon this transient world are largely inferior in their furnishing to those other apartments of the spirit, the eternal and infinite, and the mischief is that by some perversity the souls of men are constantly going down into the inferior furnishing of the lower nature instead of climbing to those higher apartments of the spirit, which are all of gold, which are richly furnished as for a king, but in some cases are covered with the dust of life because the doors

have never been opened and because the Great Guest who comes only there has not been invited to come to the royal apartments reserved for him; just as in England, in some of our most splendid baronial palaces belonging to our nobility there are certain apartments reserved for royalty, that when our king and queen visit these noble people they always have these apartments which are used for no other guest, so in our lives, in what we call the spirit, there are apartments which have been upholstered and furnished for the Son of God; alas, His visits are transient and for most of us our ascent into the spiritual life is neglected. Alas! alas! what fools we are. Mind you, in using the image of the hotel or apartment house I do not confuse your thinking because in psychic matters there is no distinction between up and down, and, therefore, modern teachers and thinkers describe the spirit as the subliminal, the subconscious, and when I speak of the spirit I really mean the same that many philosophers speak of as the subliminal consciousness. The subliminal consciousness is what the Hebrews called the heart. Of course, there was a great distinction between the Greek and the Hebrew. The heart is constantly mentioned in the psalms and prophecies because the heart stands for the spirit, the subliminal consciousness; the heart stands for our affinity to the eternal, whereas the soul is the seat of our individuality, the personal thinking and loving and suggesting and imagining and picturing. That is a very important thing. When a man comes to me and says, "You spoke to my heart," I always know that by God's help I have touched the subliminal self, the spirit. And in my judgment we ministers may very well leave the instruction of the soul, not ignore it, but leave that department of man's nature to other influences; since the day of Pentecost we are men of the Spirit, and our highest work is to open the thought of man towards these knockings that come from the spiritual world.

This is not the kitchen door, nor the parlor room, nor the amusement room; it is that part of your nature with which God has an affinity, and which in your case has been too long closed. At the door of your spirit the spiritual Christ by His Spirit always stands knocking. Notice, there is a door between you and the spirit world; be thankful for it. What a terrible thing it would be if a hotel were on fire and the people were to rush along the corridors to get to the outer staircase and find an opaque wall instead of a door! Oh, where would you be if today there were a block of wall and not a door between you and God? You will notice it is not a window; if it were a window there would be an inflooding of intellectual and other light, and all that would be necessary would be to clean the window. I do not deny the light

that steals in under the door, and through the keyhole and the chinks, the light of God's outer world, but I am thankful it is not a window because that would mean that I could only talk to God through an open window, whereas I love to think there is a whole doorway, that the whole of Christ may come in and sup with me and I with him. It is not a window, but a door; it will take in the whole of Christ; and you will want every bit of Him; you will want to absorb Him and live in Him and have Him incarnated in you.

Notice that this door into the eternal and infinite world—that eternal and infinite world being represented toward us by Jesus Christ, our dear Lord—comes near to us and knocks. My impression is, and the Greek tense bears me out, that that knocking is always going on, but we are so inclined to be obsessed by the rattle of things around us and by the constant conversation in which many of us perpetually indulge, that the knocking of the Christ to open the spiritual door to Him is very often never listened to, and lost; and there is nothing in my life that I want more than that quick sensitiveness that directly the bell of the 'phone rings I may be there. "Behold I stand at the door and ring the bell"—that is the modern translation of the New Testament in daily speech. Of course, you have the same accidents in your country that occur in mine, although your methods are so swift that you seem to be dealing beforehand with these emergencies; but I know that in my own country when there has been a fall of coal in a pit and a number of miners, twenty or so, are shut up in some chamber in the bowels of the earth, the men begin to knock and make signals. Very often they are not heard but are lost in the depths of the earth; and very often when the men above them commence to work towards them it appears in all the papers of the kingdom that they have heard them knocking, and what an infinite comfort it must be to the entombed miners to hear the thud far away in the distance of the pickax and they know somebody is working down towards them; it is not that they have got to work out but that somebody is working in. That is your case, my friend; it is not your knocking on your side of the door, it is the Christ knocking on the other side of the door and wanting to get at you. Many of you treat Christ as if you had to get at him somehow; it is not so at all; it is Christ who is working down to you and trying to get at you, if you will only let him.

What a contrast between the two sides of that door! On the one side they are poor and miserable and blind and naked; on the other side we have gold, white raiment and eyesalve. Many of you do not think that, but let an African chief from the center of Africa come to

New York; among his own people he is a millionaire; he has three or four homes with as many wives; see his cowry shells; he has so much cattle, and he is a big man; but he will not be in the midst of your civilization six hours before he discovers that his cowry shells will not buy food. He is a poor man and miserable and blind; and when he goes through London or New York he sees the filthy things only, the animal delights; he has no vision for the glory of your republic. That is an illustration of some of us in the light of the eternal.

Everything in the religious life depends upon the will; it is not what you feel or know or think; the will is the hinge of the spirit life, and the moment you will it He is in,—not that you can feel that He has come, because His footfall is so soft, it is as when a mother steps in to kiss her child before she goes to her bed, and the child is lying there, and through the open door the mother steps and kisses the child, and the mother has been there whether the child knew it or not, and if it is the birthday of the child tomorrow the mother puts all the toys about the pillow of the little one so that when the child awakes there is everything waiting for it; and Jesus steals in and gives you everything you want in your life.

THE PRODIGAL SON

I want to talk to you this morning about the parable of the Prodigal Son; and, as this will be especially applicable to you and me, the particular part of the parable concerning the elder brother. The fifteenth chapter of Luke is more applicable to us, while the former part of the parable is more applicable to the harlot and the outcast. I want you to notice, first, the father's ideal. Jesus Christ is translating into human speech God's ideal for every life in this room. It consists, I think, of four details. The first is that of the child. You will notice, those of you who read your Greek testament, that there is a distinct contrast in the words used; for whereas, up to this moment Jesus Christ has used the Greek word meaning "son," here he uses the Greek word meaning "my child," the tenderer word, the word of begetting, the word that speaks of the nature which was in the father, which has been communicated to the child. "Child of my heart" is really the true translation of that Greek word. Child of my heart; not merely a son, who might be adopted; but "my child," born, and having, therefore, an affinity of nature, the spirit in the child answering to the spirit in the father; so that we are born of the very nature of God. It is this that differentiates the Christian from all other men in that although

they are God's offspring, he, the Christian, has received the very nature of God into his being. He is, to use the words of Peter, "a partaker of the divine nature." It is a great word! God addresses us this morning as His dear little children; not as men and women, and Christians; but as those with a child heart.

Secondly, God's ideal touches our fellowship with Him. "My little child, thou art ever with me," meaning, I suppose, that there is a constant communication going on at breakfast, at the midday meal, at supper time, and all the time; that there is an open doorway of fellowship between the father and the child. "Thou art ever with me." Ah, my friends, the mistake of your life has been that though God has been conscious of your presence, and has never for a single moment forgotten it, you have so constantly been unconscious of God's presence. You are ever with Him, but, alas! He is not always with you; and that is the great grief of the nature of God. I believe that some of us are grieving God more deeply than we ever dare believe, because while He is always pouring out His nature into our personalities, we spend our days and weeks with but a vagrant thought of Him. "Thou art ever with me." God's ideal is that His little child should be as dependent upon Him, as the babe at the breast of the mother, or the little toddler of four or five is dependent upon its mother. Ah, you mothers, what a heartache you have when your boy goes to school and seldom writes to you. Week after week goes by, and you receive no letter; not even a postal card. You know something of how God feels.

Thirdly, God's ideal is that there should be not only a community of nature, not only constant and blessed intercourse, but God's ideal is a community of possession. "All that I have is thine." The elder son had been talking about a kid. He said, "Thou never gavest me a kid, that I might make merry with my brethren." And the father said, "A kid? are you talking to me about a kid? why, my boy, all I have is yours; I never thought of giving you a kid; I thought you understood that everything I had was yours." I turned back this morning in my Greek Testament to the seventeenth chapter of John, where Jesus, in that last prayer of His says, "And all mine are thine, and thine are mine; and I am glorified in them." There I found that Jesus used the very same Greek word to the Father of the community of their interests, as He put into the mouths of this father and child. Is not that wonderful! Men and women, do you grasp that? Do you understand that just the very word that Jesus used to the Father on the eve of Gethsemane was the word that meant a community of interests, the flowing in and out of the tide between the ocean and the river, flowing

from the ocean to the river and from the river back to the ocean, with no sign of demarcational frontier between them. So there should be a flowing in and out between you and God of the tide of your nature, flowing up, flowing out, with no bounds, no limit, but a community of interests; so that there are times in your life when you put your hands upon God's things, and say, "By the right of my sonship I take these." Many of you know what it is to pray; but comparatively few Christian people know what it is to put their hands upon the content of the divine nature, and say, "My Father, I take not a kid; I appropriate all I want." That is God's ideal.

God's fourth ideal is not only a community of nature, a community of intercourse, and a community of property, but it is a community of joy. It is that we should make merry and be glad. God expects us to enter into His eternal ecstasy as evil is being overthrown, and as one prodigal after another comes back home. My brother and sister, I do not know what God's merriment is. I hardly dare to use the word in connection with God; but I do believe this, that God means in this life to catch you up into some of the music of the eternal life, that you and God may make merry together. Ah, there is no room for gloomy, long-facedness; there is no room for the melancholy aspect. The heart of the child of God should be hilarious with the music of the gladness of the divine nature. That is God's ideal. Oh, how few of us dare say that we understand it; that there is that community of nature, that there is that community of fellowship; that there is that community of goods, that there is that community of joy! Oh, brothers and sisters, it is enough to wring my heart to think that I have lived all these years of my life, and know so little of this community of ideals with God.

Then we turn for a moment to the elder brother. You will notice he was blind to four things. (1) He was blind to the relationship to the father, about which I have been speaking. He looked on his father as a taskmaster, whom he had to serve. (2) He was blind to the tenure upon which he held his goods. He thought he was earning them; he did not realize that he was living upon his father's good-will, and that his earning never entered into the thought of the father, at least. He was blind to the tenure upon which he held his property. (3) He was blind to his duty to his brother. If he had been a true man he would have gone after his brother. He would have gone into the far country to find him. He would never have been living in the luxury of his father's house, but he would have gone, with weary feet, to the streets of Alexandria, for Alexandria in those days was like Paris, New

York or London today, full of temptations to a young Jew; he would have gone there and looked for his brother. (4) He was blind to the important duty of the hour, which was to make his brother welcome with the father. To put everything into a nutshell, he was absolutely decorous in character; he was absolutely sedulous in industry; but he was absolutely devoid of the true, pure love that the father's heart cherished. To be devoid of love is to break the whole decalogue. You may keep the whole decalogue, and yet be devoid of love; and in so far as you are devoid of the love that rejoiceth over the prodigal, and enters into the joy of God and salvation, you prove yourself to be still a transgressor.

Now, note! The father came out and entreated him. God comes out of His high heaven to you, my friend, and entreats you to come in to share with Him His heart of love. The father therefore came out and entreated him. Do not go away mad, do not go away and say you have had enough of this teaching, do not go away and say that this is a standard you have no desire to attain; I pray you do not. If you do, you turn your back upon the Father who comes to you today and says to you, "I want to take you into my Saviourship; I want to take you into the passion of my soul; I want you to come in, come in from standing outside; come into the arena, come in!"

THE KINGDOM AND ITS KEYS

It is a wonderful thing to help a soul live its highest life; but even more wonderful than that it is to help a soul help other souls. In order that I may effectively present my subject to you, I want to take as my starting point those words of our Lord to Peter, in Matthew, where He said: "I will give unto thee the keys of the kingdom of heaven." You know our Lord had been for some two years on earth pursuing his human ministry. He had never told people who He was, but had allowed them to draw their conclusions. Now the time had come when He was nearing His end; and He called His disciples together in one of the villages upon the slope of the great Lebanon, far away from the crowd of people, amid the pine trees, in the pure air, full of the music of the rushing streams around them; and He commenced to ask them first who people said He was. They replied that men differed. They knew that fire was burning behind the porcelain of His nature. They knew that He was a kinsman of the great prophets of the world; and men were not at all sure of Him any more. Then,

turning to the inner circle that gathered around Him, with their eager faces, He said, "Who do you say I am?" And immediately Peter burst out, as the spokesman of the rest, and crystallized in one sentence the conclusion which had been quietly forming in all their souls, saying, "Thou art the Christ, the Son of the living God." That statement was the basis upon which the Lord was going to form and build His church. I know quite well that certain people have said that that church was built on Peter; but any one that knows the Greek Testament will bear me out when I say that there is all the difference in the world between *petra* and *petros*; or between the statement that Peter made, and Peter himself. It is upon the statement he made rather than upon his character that our Saviour built that church, against which the power of hell shall not prevail. You are all aware, of course, that a certain set of men have intruded into His presence, and monopolized, or endeavored to monopolize it for themselves, arrogating to themselves the function of locking and unlocking the great door of the love of God. They might as well claim to have the whole possession of the ocean, and that none but they might fish in it. They might as well claim that the whole prairie belonged to them, and that no one else might settle on it. No man has a right to arrogate to himself this prerogative, which belongs to every holy soul, of holding the keys of the kingdom of heaven.

We ought for just a moment to inquire what the kingdom of heaven is. We all know what a kingdom is. A kingdom is an order of society; it is the succession of cause and effect in unbroken routine. The kingdom of heaven is the order of society of the world of reality, that great and unseen world in which we live, which, although unseen, is yet more real than the things around us which we touch, taste or hear; for this world in which you and I are living now is but transient and perishable. It will pass as a dream of the night. But we are living in the presence of the eternal realities of God, which are all around us. I remember, when visiting Ballbec, I saw the shifting tents of the Arabs as they went to and fro with their flocks upon the plain; and then I gazed at those mighty columns that stood there, as though they had been built by giants to out-exist the story of time. So you and I are living in the midst of a great real world, though we are fools enough to content ourselves with the transient trifles of time.

This great kingdom of reality is our Father's kingdom. It is the kingdom of our Father's love. A man who is in the kingdom of heaven is a man who lives, and moves, and has his being in his Father's heavenly kingdom, in the consciousness, in the awareness, of

the near presence of God, the Father. But it is not enough, men and women, for you and me to live in that kingdom. We want to learn how to unlock the doors of that kingdom to others. You must give God time. You must savor the things of God in your talk and conversation, and your thoughts; you must lead a life of perfect love, forgiving your brother. Listen! is there a person in this crowd who has some brother or sister with whom he was once friendly, whom he meets now coldly, or perhaps not at all? there is something between that soul and you. You will never get right with God until you get right with that soul. Leave your gifts at the altar, leave your sacrifices at the altar. Go and be reconciled, and then come. Put man first, and God second; I dare to say that, put God second; He will wait until you get right with your fellow-man. I wish you would do that this afternoon. What is the result? You may have the Holy Spirit in your breast. I never shall forget when He breathed first upon me. I was standing at midnight on a high mountain. A light summer wind was gently passing over the mountain; the stars were shining through the clouds; I stood there and thought of my life, and how unsuccessful it had been; I had tried, and tried, and tried, and had met with nothing but failure. Then I said, "O God, is there not something to be had which I have not?" And a voice said, "Receive the Holy Ghost." It seemed to me as though I took a deep breath of the light summer air, that filled my whole body; and I said, "Breathe into me the Holy Spirit now." I breathed deep, but felt nothing at the time. I simply went quietly and casually down the hill, without any excitement or emotion, as cool and collected as I am at this moment. I knew that something had come; there was a new breath in the organ-pipes of my life. You are organs, and you want two things. (1) The breath of God in you. (2) The hand of Jesus on the keyboards of your nature. You have four keyboards: Body, soul, spirit, and that power for service which is power from the King.

THE MOST MEMORABLE CHAPTER IN THE BIBLE

For this last talk I feel that I should take the second chapter of the Acts of the Apostles, which is the most memorable chapter in the Bible with the exception probably of the story of our Lord's crucifixion. And for many reasons: It begins with a mob and ends with a church; it begins in tumult and ends in praise; it begins with a crowd of questioning Jews and ends in a mighty congregation of bowed and

broken hearts. And we begin to question what was the cause of so great a change? It seems as if the thorn had given place to the fir-tree and the briar to the myrtle-tree and that the great corner-stone which the church had been erecting was duly and securely laid. And what was the cause of so great a change? Certainly we cannot attribute it to Peter's sermon, which seems to have been little more than the stringing together of texts of scripture, appropriate passages, and yet their mere enunciation could hardly have been sufficient to secure so great results. Neither can we attribute it to the miracle which had been wrought upon the speech of men. There had been supernatural signs,—the rushing wind that came neither from the north, the south, the east nor the west but like a cyclone of glory from the highest heaven; the lambent flame which alighted upon each meekly bowed head, which each man saw upon the head of another but never dared to think it was on his own; and then the wonderful power by which the nexus between the mind of man and the speech of man was affected by the Spirit, the mighty power of God, so that as each Jew went into the street and met another Jew who spoke another tongue the Jerusalem Jew would find himself speaking in Latin to the Roman and in Parthian to the Jew from Parthia, or in the Septuagint tongue to the man who had come from Alexandria—every man who spoke found himself conveying the thoughts which God communicated in a speech which was foreign to his own lips—a great miracle, certainly, but this was not enough, it seems to me, to account for the great revolution which took place between the first and the last verses of this wonderful chapter. Nor can we attribute the change to the doctrine which was being proclaimed, for that surely was nauseous to every man who preferred his Judaism to Jesus Christ to be told that the malefactor of Calvary was now exalted to be a Prince and a Saviour at the right hand of God. Upon neither of these great suppositions can you account for the great and wonderful revolution that took place in the streets of Jerusalem or in the portico of the temple, whichever it may have been; but we must attribute it to its being the natal day of the Holy Spirit, for just as at Bethlehem the Second Person of the Holy Trinity came into our humanity and associated Himself with human life to a closer extent than had been His wont previously, so on the day of Pentecost the Third Person of the Holy Trinity came into association with humanity in a new and deeper sense than ever before; and as you may speak of Jesus as having taken the body born of the Virgin so you may speak of the Holy Spirit as having taken the body of the church that, so to speak, was born on

the day of our Saviour's resurrection, so that just as Jesus wrought through the human body born of the pure Virgin so the Holy Spirit came to work among men through the body of which you and I are atoms and members, the church which is the organ through which the Holy Spirit works upon mankind. And, therefore, it always seems to me impertinent to pray for the coming of the Holy Spirit. I hold that He is already here. I would as soon pray for another nativity, for another Bethlehem manger, for another coming of the Son of God into human flesh as I would pray that the Holy Spirit should come again to the church. Just as Jesus Christ was in the world during His human life and according to the faith exerted in Him He poured His dynamic out, so the Holy Spirit is resident among mankind in the church, and it is in proportion as we believe in Him that His dynamic responds to our faith and pours out through our mean lives as through the hidden channel by which a river pours itself forth to bless the world. Will you make that an article of your creed, not to agonize with God Almighty to give the Holy Spirit, but a faith to believe that the Holy Spirit is in the church and is in your heart and all you need to do is to make a channel through which He may operate. I love to think there are two advocates, according to the Greek two Paracletes, and when the one Paraclete, the advocate with the Father, went to take His position on the throne of God, the second Paraclete came into the church, and these two advocates, the Second and Third Person, answer to each other, and the church or individual that lives in the power of the Holy Spirit is kept in living fellowship with the exalted Christ so that Christ by the Spirit is able to carry out through the believer mightier miracles than ever he wrought in the days of His flesh. O glorious Spirit! thou seest that poor lips seek to extol thy majesty and glory and the sufficiency with which thou art prepared to energize; do thou thyself bear witness to the testimony that every one of us henceforth may live, walk, speak and work in the energy of that mighty •dynamic!

Notice, first, that He comes to connect the individual soul to Jesus Christ. Of course, before Jesus came into our world there were godly men and women—I need hardly say so—like Enoch who walked with God, Abraham, the father of the faithful, Moses, Isaiah, Daniel and multitudes of others, but there is a distinction, as it seems to me, between the religion before Christ and the religion after. When He ascended into the presence of the Father He took back into His transfigured and risen nature the whole plenitude of Deity,—“It pleased the Father that in Him all fulness should dwell in bodily

form"—that is the distinct assertion in Colossians 2; it pleased the Father that all the aroma of Deity should be taken into and infill His human form so that Jesus Christ has today not only the power of perfected humanity but in addition to that and infused into it He is transfigured with the whole glorious nature of the eternal God, and in this fusion, this union in His person of the divine-human He constituted a new unit of the Father, a unit of being which combined in itself God and man, the divine and the human; and in regeneration, and on the day of Pentecost and ever since then it is the communication of the unit or seed of that nature into human nature which constitutes a Christian.

In the second place, He came to constitute the church. In Matthew 16 our Lord, six months before He died, said: "I will build my church on the *petra*"—not *petros*, Peter, but *petra*, the statement made by Peter. The fact that He used a future tense seems to prove incontestably that the church belongs to the Holy Ghost era, and as Eve was taken from Adam when he slept so the church was constituted out of Christ when He lay in the grave and rose on the third day—that is an illustration merely, not a proof. In the third place, the Holy Spirit came to introduce a new dynamic into the world. The day of Pentecost meant that the dynamic which great men like Elijah had known and utilized has become common to all believers. This is it: "Your sons and your daughters shall prophesy, your young men shall see visions and your old men shall dream dreams, and upon the servants, domestic servants and handmaidens and girls I will pour out of my spirit."

I am going to repeat to you the five conditions upon which the Spirit of God, as it seems to me, shall work: (1) You must dare to believe that He is there in your church and in your heart; but you must carefully put away everything which up to now has been limiting and grieving and restraining Him. You know in your autos if there is any little screw wrong you have to stop on the roadside to put it right or the power will not act. If there is anything in your life or church that is hindering the Holy Spirit, the Holy Spirit cannot act; you must put it right at any cost. You cannot play fast and loose with it. (2) You must have a clean desire for the glory of Jesus. The Holy Spirit is not going to help you run your show for your emolument. If you want to get the Holy Ghost to fill your church for you to give you a bigger salary He will not go partners in that. You must have a simple desire for the glory of Jesus. (3) You must die with Christ and live with Him. It is the risen Christ that gives the

Spirit. You must not be content merely with the forgiveness of sin; you must go on from Calvary to Olivet, and you must stand in union with the risen Christ. It is the risen Christ who baptizes with the Holy Spirit and gives the unction of the Holy One. (4) You must cultivate in your own heart and among your people that perfect love which will be as glad for another man to get the Holy Ghost as you. You must not look upon the Holy Ghost as your perquisite.

CHAPTER VII

DEPARTMENT OF ADMINISTRATION

**Report of Chairman of Executive Committee—Report
of the General Secretary—Report of Secretary for
the Southwest—Report of the Treasurer.**

REPORT OF THE CHAIRMAN OF THE EXECUTIVE COMMITTEE TO THE FOURTEENTH INTERNA- TIONAL SUNDAY SCHOOL CONVENTION

CHICAGO, FRIDAY, JUNE 26, 1914

In making report of its stewardship of the trust imposed upon it by the International Sunday School Convention at San Francisco, we, your executive committee, first wish to thank our Heavenly Father that His Spirit has guided us and given peace to our hearts and minds when at times we could not see the way.

We have passed through a triennium filled with anxiety and perplexity. We should rejoice, however, because the work among the evangelical denominations is still going forward with a united front, which condition has been in the balance many times during the past few years. Two matters have been contributing causes to this uncertain condition of things:

1. *The Incorporation of the International Sunday School Association.* At the Toronto convention in 1905 the executive committee recommended that the name of this movement be changed from the *International Sunday School Convention* to the *International Sunday School Association*, and that proper steps be taken for incorporation. In conformity with this resolution, the proper legal steps were taken by the executive committee, and a special act of Congress, January 31, 1907, granted a charter to the International Sunday School Association of America. This charter was submitted to the Louisville convention in 1908, and adopted, but record of the action was omitted from the printed minutes of the convention.

In March, 1911, Mr. W. A. Eudaly presented the first report of the committee on by-laws to the board of trustees. These by-laws were

ordered printed and reported to the executive committee at San Francisco, at which meeting, after much discussion, they were adopted. A new executive committee was, as usual, elected at the San Francisco convention, and the first meeting to transact business under the charter was held. At this meeting two items of business were enacted, which have been criticised by both friends and opponents of the idea of incorporating the association: (1) A new lesson committee was elected. (2) Instructions were given this committee through the section of the by-laws which defines the duties of the lesson committee as follows:

Article IX. Section 2. The powers and duties of the lesson committee shall be to select from the Holy Bible the weekly lessons, the golden texts, the daily readings, determine the titles, and issue the same without further interpretation.

These two duties, it is claimed, the convention did not understand were to be transmitted to the executive committee with full power to act, yet under the charter and by-laws the committee was given this duty to perform.

Inasmuch as the authority of the executive committee was questioned at its first annual meeting in New Orleans, the following resolution was adopted:

The executive committee of the International Sunday School Association hereby declares that it has administered, and administers, the affairs of the association as nearly as possible under the same policy as existed before incorporation, and, awaiting the instructions of the next International convention, has authorized the board of trustees at its next meeting to hear and confer with those not in accord with the present policy, and report the findings back to the executive committee at its next meeting.

This was complied with at a meeting in Philadelphia, and the following action was taken by the Board of Trustees:

It was voted that in view of questions that have been raised concerning the present legal status of the International Sunday School Association, and in view of certain important omissions from the printed minutes of the San Francisco convention of June, 1911, which might have made plain the action of the convention as to legal changes, it is our judgment that the curing of the record and any actions necessary to remove doubt as to the legal status of the association should be referred to the next International Convention, to be held in Chicago, June, 1914, and that we recommend to the executive committee of the International Association at its next meeting, to provide for such reference.

It was voted that a committee of five be appointed by the Chair to prepare a statement showing fully the omissions from the official report

of the Louisville convention of 1908 and of the San Francisco convention of 1911, making such additions and changes as are known to be in exact accordance with the facts and the actions of the two conventions above, to the end that this statement may correct ad interim any wrong impressions as to convention actions, and to bring the entire matter before the Chicago convention of 1914 for its final judgment and action upon all questions involved.

The following committee was appointed: Dr. H. M. Hamill, A. H. Mills, W. A. Eudaly, R. M. Weaver, Marion Lawrance.

2. 'Authority of Convention' (From Minutes of the Meeting of the Board of Trustees, Philadelphia, June, 1912).

It was voted that we recommend to the executive committee of International Sunday School Association that it adopt such amendment or amendments as may be necessary, if any, to the by-laws of the association, as will insure the recognition of the International Sunday School Convention from time to time assembled, as the primary source of all authority in organized Sunday School work, as represented by the association.

It was voted that this recommendation be referred to the committee of five provided for above.

The committee, through Dr. H. M. Hamill, afterwards brought in the following report covering 'Policy of the Association' and 'Authority of Convention':

On behalf of the International Executive Committee, we declare that it is, and has been, our hearty conviction that the supreme source of authority in all matters pertaining to the organized Sunday School work is the triennial convention; and that all powers conferred by the charter and by-laws of the International Sunday School Association upon the International Executive Committee are for the purpose of carrying out the policy of the convention as defined from triennium to triennium.

The undersigned special committee, having been appointed to revise and to supply certain matters of fact omitted from the records of the officially published convention reports of Louisville, 1908, and San Francisco, 1911, and also to prepare a statement thereupon, submit this report:

1. As to the convention report of the Louisville convention, it does not appear, as it should appear and as numerous members of the International committee have confirmed, that the charter of the International Sunday School Association, as authorized by the United States Congress, January, 1907, was definitely and emphatically set forth before the convention and received and adopted by that body. We, therefore, recommend that the secretary of the International Executive Committee be instructed at once to repair this defect and perfect the Louisville convention record.

2. By a similar oversight of the clerical force of the San Francisco convention, there is a failure in the printed report, as numerous members of the convention will testify, to make record that the statement of 'Aims and Scope of the International Sunday School Association,' as defined by its charter and Act of Incorporation, as adopted at Louisville, in 1908, was formally submitted to and adopted by the

San Francisco convention by unanimous vote, after having been approved by the International Executive Committee and by their order, and through one of their members, submitted to the session of the convention. We therefore recommend that this serious omission be at once repaired by the secretary of the International Executive Committee and that these omissions of both the Louisville and the San Francisco convention be submitted by this special committee to the Chicago convention of 1914, along with this statement.

H. M. HAMILL

R. M. WEAVER

W. A. Eudaly

A. H. MILLS

MARION LAWRENCE

At the meeting of the executive committee held in Chicago in January, 1914, the chairman of the executive committee reported as follows:

Brethren, we have no apology to make for our use of the power given us by incorporation. We must remember just as definitely that our critics are sincere Christian men with convictions even as ourselves. Therefore, let us weigh well our responsibilities at this time. We have had two and one-half years of experience under incorporation. We, not a new committee, are the ones to report to the convention with recommendations for the future. I beg of you to review at this time all the actions of the committee since San Francisco, and come to the Chicago convention with definite, carefully outlined recommendations. We can trust the people sent as delegates from the states and provinces to make the right decision. Your attention is called to these matters with no note of discouragement, but that we may give further consideration to matters which we hope may unite more closely the affairs of all evangelical church agencies.

In conformity with this suggestion, the committee passed the following resolutions:

1. That we recommend that such action as may be necessary shall be taken by the next convention, in Chicago, June, 1914, to place and leave the full control of the International Sunday School Association, its executive committee, board of trustees and lesson committee in the hands of the convention.

2. That the program committee of the convention is, therefore, instructed to allow in the official program ample time for such resubmission to the convention, and it is further ordered that advance notice through the religious press shall be made to the end that those desiring may present their views upon the issue.

2. *The second cause contributing to the unrest referred to was the by-law limiting the selection of the Sunday School lessons to the Holy Bible, which it was claimed was infringing upon the rights of some few denominations which were in hearty accord with the use of extra-biblical material in some of the graded lesson courses.*

For several years there has been a growing consciousness among certain denominational editors, writers and publishers, for which fact we

INTERNATIONAL WORKERS

1911
1914



J. L. ALEXANDER
SECRETARY



FRANCIS M. MILLER
EDUCATION



WILLIAM F. WOOD
LABORING



WILLIAM E. REED
LABORING



JOHN A. CUTHAM
LABORING



WM. A. BROWN
LABORING



MARION LAMBRUM
GENERAL SECRETARY



W. C. PEARCE
NIGHTS REE-ADULT



E. K. MOORE
UNITY



W. C. MERRITT
UNITY



ANNA BROWN
ALLS BORN



E. M. HILL
UNITY



BENJAMIN SMITH
UNITY



SAMUEL HILL
UNITY



THE OFFICE FORCE

1st row (left to right): Miss Erma V. Schwartz, Miss Nellie Waggener, Mr. Bert Cashman, Miss Ada Demerest,
Miss Laura S. Oldenburg.
2d row (left to right): Miss Esther Startup, Miss Jessie E. Taylor, Miss Edith P. Vanderford, Mrs. L. M.
Goodfellow, Miss Irene Peterson, Miss Ruby Peterson, Mr. Vincent Fanning, Mr. Sandford C. Hall, Mr. Chester L. Ford, Mr. Clarence Wright.
3d row (left to right):

should be gratified, as it is evidence of a new realization of the responsibility invested in them in connection with denominational Sunday School work.

Two conferences had been held between denominational leaders and representatives of the International Sunday School Association during the previous triennium, upon invitation of Mr. Hartshorn, our much beloved president, who was at that time chairman of our executive committee. One of these conferences was held at Clifton, and the other at No. 54 "The Fenway," Boston, and resulted in a much better understanding, and probably prevented at that time the appointment of a separate lesson committee by some of the denominations.

The new interest upon the part of these leaders concentrated itself in 1910 in the organization of the Sunday School Council of Evangelical Denominations, which held its first meeting in Nashville, Tenn., in 1911. At that time it passed a resolution sending Christian greeting to the International Sunday School Association. These greetings contained a request to make the minimum standard of efficiency for a local Sunday School, adopted by the council, the basis of all front-line standards promoted by state and provincial associations. This request was approved by the executive committee at its meeting in New Orleans, and finally adopted at Dayton, in 1913, in the joint session of the two committees.

In order to assure the Sunday School Council and the denominations, through them, that we have no thought except that of helpfulness and coöperation in prosecuting the work of the Sunday School, the chairman of the executive committee visited the meeting of the Sunday School Council in Toronto, offering Christian greetings from the International Association, containing the following statement:

In order that the spirit of the policy of the past on the part of the International Sunday School Association, especially in reference to its loyalty to the denominations, may be the spirit of the future, we wish to assure your body that the following questions will receive careful consideration at the meeting of the executive committee of the International Sunday School Association, to be held at New Orleans, February 7th and 8th, and already have the approval of many members of the Committee.

A resolution will be presented which shall carry out the letter as well as the spirit of the findings of the Buffalo conference for the appointment of a special committee of seven to confer with a like committee of the Sunday School Council of Evangelical Denominations.

There are other important matters which should receive consideration, such as the matter of nominating members of the lesson committee and the establishing of Sunday School standards, but which should not be presented either to the executive committee of the International

Sunday School Association or that of the Sunday School Council of Evangelical Denominations, until the joint committee shall have considered the same and reported with its recommendations.

We express the hope, therefore, that the committee which you may appoint at this session of your council may be able to be present at New Orleans during the meeting of the International Executive Committee, and, if possible, confer with a similar committee to be appointed by our executive committee and sit with the executive committee in its sessions.

At the New Orleans meeting of the committee a special committee on reference and counsel consisting of seven members was appointed to confer with a like committee from the Sunday School Council of Evangelical Denominations. The joint meetings of these committees have considered many matters of importance. One of the first results was the holding of a great joint session of the Sunday School Council and the executive committee of the International Association in Dayton, January, 1913, where recognition was given to the Sunday School work by the great business interests of the city in the form of a reception and banquet.

Other meetings and conferences were held which culminated in a general open conference and joint sessions of the two committees in Philadelphia, April 21-23, 1914. This conference was held in the hope of bringing to this convention a definite recommendation for the future, especially in relation to lesson making and the formation of a lesson committee. It seemed at times during the conference as though the special committee of reference and counsel could not come to a definite and unanimous agreement, and finally at ten o'clock Tuesday night, April 21, each committee appointed a subcommittee to confer further and report to the full joint body the next morning, as the joint meeting of the larger bodies was to convene at ten o'clock. The six men met immediately and wrestled with the problem until half-past one in the morning, while others who retired from the meeting wrestled with God in prayer "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." The report, unanimously agreed upon, is as follows, and will come up for your definite action at another session:

As touching the preparation of lesson courses the following principles must be maintained:

1. Unity of lesson courses with denominational freedom for any desired modifications.
2. The joint selection of all courses on the part of the International Sunday School Association, the Sunday School Council of Evangelical Denominations, and denominational agencies.
3. All lesson courses available for all publishing houses.

As touching the organization and work of the lesson committee it was agreed:

1. That the International Sunday School Lesson Committee be created as follows: (a) eight members to be selected by the International Sunday School Association; (b) eight members to be selected by the Sunday School Council of Evangelical Denominations; and (c) one member to be selected by each denomination represented in the Sunday School Council now having, or that in the future may have, a lesson committee.

2. It shall be the duty of the lesson committee thus constituted to construct lesson courses to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

3. No course shall be promulgated or discontinued by the lesson committee unless the action is approved by a majority of the members of each of the three sections of the committee.

4. The lesson committee shall be created not later than July 1, 1914, and lesson courses constructed by it shall take effect at the close of the present cycle of uniform lessons (1917).

5. Beginning July 1, 1914, the members of the sections of the lesson committee representing the International Sunday School Association and the Sunday School Council of Evangelical Denominations shall be elected half for a period of three years and half for a period of six years, and thereafter for periods of six years. The representatives of the denominations shall be elected for a period of three years.

6. The foregoing agreement may be changed only by the mutual consent of the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

It was voted, on motion of Mr. W. N. Hartshorn, seconded by Mr. E. H. Nichols, that the principles and recommendations presented above be referred, with full approval of this committee, to the International Convention for adoption.

We hope that this convention will rejoice in this new plan of coöperation. While it may seem a division of authority, we believe it will increase the usefulness of our association. We should rejoice, too, because we have, through God, been one of the means He has used to bring the denominational agencies to a fuller realization of their responsibilities to the children of the nation, and awaken a greater zeal and enthusiasm toward the work of the Sunday School.

While these matters have been taking our attention the field has not been forgotten. A reference to the reports of our general secretary, Marion Lawrance, and the associate general secretary, W. C. Pearce, and the division and department superintendents, will bear full evidence to the great work that has been accomplished.

Last year Mr. Lawrance, who had been the joint secretary of the

World's Sunday School Association and the International Sunday School Association, came to the place where he must make a choice of his work for the future. In making his choice he saw fit to turn his back to the commendable ambition to have charge of the World's Association, because he thought that in the last years of his life he could do more efficient work for his Master in the field where he had so long labored.

I wish also to speak with unusual commendation of the work done by Associate General Secretary W. C. Pearce. Early in the triennium it became apparent that our budget had been founded on a basis far beyond our financial ability, and that at least \$30,000 must be raised in order that we might close the triennium without debt. Notwithstanding his great responsibilities in connection with the Adult Division and the International Training School at Lake Geneva, Mr. Pearce set himself to this financial task with unstinted zeal, fervor, and hope, and the financial success of the present triennium is due in large measure to his splendid conduct of this campaign.

All of our division and department superintendents deserve our most hearty commendation for their faithful services. This has not been an easy period in which to prosecute the work of the association.

This triennium has seen the inauguration of the International Training School for Secretaries and Field Workers, and the reorganization of the Secondary Division, with Mr. John L. Alexander as its secretary. The work done in both these new departures has fully justified our undertaking them. A perusal of the report made by Mr. Alexander, as Secondary Division superintendent, will give some idea of the scope of this department, and there is no doubt about the future of this great division. The report of the training school is included in the report of the general work, and I am sure you will be interested in the splendid record that has already been made, and the outlook for the future is all that even the most enthusiastic could hope for.

As a committee I believe we have tried to do our duty conscientiously as in the sight of God. And if we are to carry out in the coming years the theme of this convention, "Jesus Shall Reign," we, as His subjects, together with the representatives of the great denominations and the new Sunday School boards which are coming into life each year, (in large measure the result of the faithful work of the International Association), we should hold as our first thought the preserving of unity among all the forces that are engaged in the advancement of the Sunday School cause.

FRED A. WELLS,
Chairman.



A SECTION OF THE CONVENTION GROUP
(This and the two following pictures belong together)

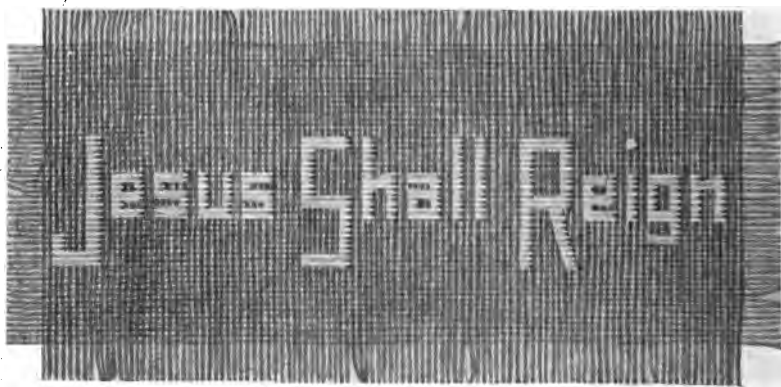


A SECTION OF THE CONVENTION GROUP



A SECTION OF THE CONVENTION GROUP

The Convention Theme



THE PERSONAL MESSAGE FROM THE GENERAL SECRETARY TO THE DELE- GATES TO THE FOURTEENTH INTER- NATIONAL SUNDAY SCHOOL CONVEN- TION — CHICAGO, JUNE 23-30, 1914

The program is finished. It represents a great deal of labor, time and prayer. As Secretary of the Committee much of the responsibility for its shaping has fallen upon me. For two years and a half it has been upon my heart, and for the past eight months it has required practically all my time. It does not reach the ideal we had for it, but we have done our best. To me, personally, it has been a labor of constant joy. For all this program contains of good, give credit to the Committee; for the rest I must assume responsibility.

With each succeeding day there has grown a longing that the total impression of this Convention should be a worthy one. It was this desire that suggested our Theme:

"JESUS SHALL REIGN"

After all, there is but one great purpose to be conserved, and it is that purpose that we have sought to keep before our minds continually. We have thought of the program as a fabric being woven day by day. It has seemed to me that the warp is our part of the program—reports, addresses, conferences and plans; the woof representing those features of the program more directly connected with the Heavenly Father—the reading of His Word, prayer, song, fellowship,

meditation, and, coming from Him, His constant blessing. The shuttle flying back and forth, making into one fabric the warp and the woof, representing God's part and our part of this great program, is love—His love for us—our love for Him—the love that constrains—the love that never counts the cost—the love that seeks only to serve. Our program is such a fabric. As the beautiful figure of flower or landscape appears in the tapestry, so we have felt that we have been working out a figure in the fabric we were helping to weave, and it is this figure that we long for every delegate to see, first of all, last of all, and always. It is suggested in the words wrought into the fabric:

"JESUS SHALL REIGN"

Why all this travel and money spent? Why all this machinery in States and Provinces? Why all these Conventions by the thousands, and conferences? Why this grading of schools and this organization of classes, and training of teachers, this Missionary and Temperance and extension work? There is but one purpose, and that is found in our Theme. If we forget all else, let us remember this. May it be the inspiration of all our work during the next triennium—that we are helping to bring in the day for which He Himself prayed:

"JESUS SHALL REIGN"

Sincerely your friend,

Marion Lawrence

REPORT OF THE GENERAL SECRETARY*

MR. MARION LAWRENCE

TWENTY-SEVEN YEARS AGO

After twenty-seven years we return to Chicago, the city of Dwight L. Moody and B. F. Jacobs. The fifth International Sunday School Convention was held in Battery "D" Building on the Lake Front, June 1-3, 1887.

William Reynolds was elected President, and immediately afterwards chosen "Field Superintendent." He was the first official organizer for our Association and rendered ten years of splendid service, traveling from ocean to ocean, and from Manitoba to Texas. That was the first convention at which the Home Department was presented by its founder, Dr. W. A. Duncan. There also Mr. and Mrs. William N. Hartshorn first came into prominence among Sunday School workers by reason of their leadership in the primary work.

It is interesting to note the growth and some of the changes that have taken place in the International work during these twenty-seven years.

1. Twenty-seven years ago the Sunday School enrollment of North America was, a little over nine millions. Now we report eighteen millions.

2. Twenty-seven years ago our Treasurer's report showed that we had spent less than ten thousand dollars during the triennium then closing, while the Treasurer's report presented to this convention shows an expenditure of two hundred thousand dollars for the past three years.

3. Twenty-seven years ago less than half the States, Provinces, and Territories of North America had any organization whatever. Now every State and Province is organized.

4. Twenty-seven years ago there was not a paid representative in the International work. Today there are twenty-seven.

5. Twenty-seven years ago less than ten States and Provinces had

*The reports of the General Secretary, the Secretary for the Southwest, and of the Superintendents of the divisions and departments had been printed and bound together in pamphlet form, and copies were in the hands of the delegates when Mr. Lawrence began the reading of his report; consequently he read certain portions only. His full report is here given.

a paid general secretary. Now every State and Province has its own general secretary, except the five sparsely settled States of Wyoming, Utah, Nevada, Arizona and New Mexico. There are over one hundred other salaried workers in the organized Sunday School work.

6. Twenty-seven years ago no World's Sunday School Convention had ever been held. Since then, seven World's Conventions have been held, attended by thousands of delegates who have crossed the ocean for that purpose, while the World's Sunday School Association has now a vigorous organization, with salaried representatives and an effective world-wide program.

It is well that we have come again to this central metropolis. We are meeting within two hundred miles of the center of population of North America, and in the very heart of the teeming life of the Continent.

Chicago occupies a unique place in the Sunday School history of the world, largely because in the early days it was the home of many of the leaders, such as B. F. Jacobs, W. B. Jacobs, Dwight L. Moody, Dr. C. R. Blackall, Dr. M. C. Hazard and others.

CHICAGO AS A SUNDAY SCHOOL PIONEER

The following items of information may not be known to all, and serve to show the influence upon Sunday School work of the leaders who have lived in Chicago:

1. Here was inaugurated the first campaign to organize every county in a State. For over forty years every county in Illinois has been organized.
2. The first organized Teacher Training work undertaken in any State was inaugurated here.
3. Here was held the first Sunday School Institute, called "The Northwestern Sunday School Teachers' Institute." "The Training Class of the Chicago Sunday School Union" was organized in 1867. These were the forerunners of Sunday School institute work in North America.
4. The first system of Uniform Lessons issued in North America, entitled "Two Years with Jesus," was issued by the Chicago Sunday

School Union. Out of this grew the Uniform Lesson System which has been in use over forty years.

5. Here the first Sunday School Journal was established, entitled "The Sunday School Teacher," and published by the Chicago Sunday School Union in 1866.

6. It was in a Chicago religious weekly, "The Standard," that the first notes on the Sunday School Lesson were regularly published.

7. It was a Chicago religious paper, "The Advance," that first published a full account of a State Sunday School Convention. Twenty-five thousand copies of this issue were distributed.

8. The first general secretary to devote his full time to the Sunday School work was W. B. Jacobs of Chicago.

9. The World's Sunday School Association was first conceived by B. F. Jacobs, and the first convention was called from his office.

10. The first festival of religious and patriotic songs ever held in North America was inaugurated here, and the concert is still given annually, with the largest chorus of ladies' voices in the world.

11. Here the Adult Bible Class Movement was first adopted as a department of organized Sunday School work.

12. The first Bible Class Athletic Association in connection with the organized work had its birth in this city.

13. The Bible Class emblem, the red button with a white center, was devised by a Chicago man.

However, our eyes are not to dwell upon the past. At the opening of this great gathering, we are standing upon the crest of three great years in Sunday School work. We are here to look at the work that has been done as through a microscope in order that we may discover the weak places and remedy them, and discover the strong places and make them stronger still. We are here also to look through this convention as through a telescope into three greater years before us and the years that are to follow.

The triennium just closed has been kaleidoscopic in its rapid changes and its marvelous advance. Without a doubt the Sunday School movement has gained more rapidly in the last three years than in any similar period of its history. With this great advance, many changes have come, and we must calmly but fearlessly consider them.

There are changes in the methods of administration, in the standards of the work to be done, in the shifting of the emphasis in the matter of lessons and lesson-making, and in our relation to the denominational bodies. These changes are but the signs of growth, and should be welcomed as signs of progress.

We shall need much patience, keen insight, far vision, a spirit of co-operation, much prayer, and most of all, the blessing of God, if we are to arrive at the right conclusions in this great gathering. If the problems that confront us, and there are problems, are settled in brotherly love and in the white light of Calvary's Cross, the Sunday School work of North America will take on new vigor and life, and the magnificent successes of the past will be but the earnest of what is before us. Let us during this entire convention keep close enough to God to hear His voice, and be brave enough to follow it.

THE WORLD'S SUNDAY SCHOOL WORK

In the report of B. F. Jacobs, Chairman of the Executive Committee, to the Convention held in Chicago in 1887, we find this paragraph:

"We submit for your consideration the question of a Sunday School Convention to include all lands, to be held in Europe at such a time and place as may be decided upon by the new Executive Committee in correspondence with workers abroad."

This recommendation was approved by the Convention. When we remember that the World's Sunday School Work is the outgrowth of that recommendation, which was made in this city, it is all the more fitting that we should make some report of what has been done. Five outstanding features of the World's Work we desire to mention.

1. *The Conventions.* Seven great Conventions have been held, two in this country and five across the sea. All of these Conventions were well attended, particularly so by American delegates and each Convention seemed to emphasize a great truth. The dates and locations of these Conventions, with the dominant thought of each are all we have time or space for here. The Conventions in their order are as follows:

1. 1880—London—An Open Door.
2. 1893—St. Louis—A Widening Vision.
3. 1898—London—Enlargement.
4. 1904—Jerusalem—A Missionary Agency.
5. 1907—Rome—Permanent Organization.
6. 1910—Washington—An Established Policy.
7. 1913—Zurich—A World-Wide Program.

2. *The Zurich Convention.* In many ways this was the most remarkable Sunday School Convention ever held. There were 2,609 regular delegates, all of whom paid registration fees. They represented

fifty-eight countries and every continent on the globe, more than half of the delegates being from North America. Among them were 221 Missionaries, 447 Pastors, 601 Superintendents and other officers, and over 1,000 teachers. The Convention was eight days long, consisted of forty-eight sessions with 225 participants. Over \$60,000 was raised for carrying on the work, and a World-wide program was adopted.

3. *The New General Secretary.* In January of this year Frank L. Brown of Brooklyn was elected Joint General Secretary of the World's Association to serve with Rev. Carey Bonner of London. No wiser choice could have been made and the World's Association is to be congratulated. Mr. Brown has been to the Orient and other parts of the World's field a number of times, and is better adapted for this position than any man I know.

4. *Moving the Offices to New York.* With the coming into office of Frank L. Brown, and with my retirement, it was wise that the offices should be moved to New York City. This has been done and they are now located in the Metropolitan Tower, in the very center of the greatest city of our land, and close to the large Missionary Boards. This is a strategic place for the location of the World's Association.

5. *The Tokyo Convention.* The Eighth Convention of the World's Association is to be held in Tokyo in 1916. Three representatives of Japan are in attendance at this Convention to meet our American brethren and learn our methods of managing a great Convention. They are:

Mr. H. E. Coleman, Honorary Secretary, Japanese Sunday School Association.

Rev. T. Ukai, Director, Japanese Sunday School Association.

Rev. H. Kawasumi, General Secretary, Japanese Sunday School Association.

The Local Committee of Tokyo has provided 70,000 yen or \$35,000 for the local expenses. On Tuesday afternoon, the last day of our Convention, the entire session is given up to the World's Association. We hope all of our delegates will be in attendance.

Incidentally we might say that among the recommendations of this report will be found one to the effect that one-tenth of the income of the International Association should be given to the support of the World's Association. Since we are asking all of our States and Provinces to give one-tenth of their income for International work it is only consistent that we should do the same thing for the World's work.

Let us remember that the work is one and that we cannot help the World without helping our own field.

ITEMS REPORTED FROM THE FIELD

We have a record of 1,690,739 Sunday School officers and teachers, showing a gain of 19,893 over the record of three years ago.

The total Sunday School enrollment of North America is 18,441,036, being a gain of 1,823,686, meaning that 1,665 new members join our Sunday Schools for every day of the year.

The Home Department shows a membership of 788,057, being a gain of 143,640.

The Cradle Rolls now number over 44,000 with an enrollment of over a million. This indicates a gain of 347,000.

Two thousand five hundred ninety-two counties of the 3,442 counties in our field are now organized and out of these 1,122 counties have reached the banner standard, indicating that they are fully covered with township, city or district organizations. This is a gain of 51 counties organized and 72 banner counties. Three hundred and eleven cities have organizations of their own, being an increase of 74.

The number of Sunday School Conventions held during the last triennium reaches the enormous figure of 58,435. This shows a gain of 5,055. This means that we are holding 19,478 Conventions annually or an average of over 50 Conventions a day, including State, Provincial, County, Township and City.

The total number of Sunday Schools reported is disappointing, the number being 175,685, or a gain of 2,226.

The average attendance of the Sunday Schools is not what we would like it to be. The figures indicate 9,394,747, which is just about 50% of the enrollment. The enrollment, however, includes the Home Department and the Cradle Roll.

Decision Day, or its equivalent, was observed during the triennium in 28,302 Sunday Schools.

One great occasion for rejoicing is that according to the figures there were added to the Church from the Sunday School by conversion and confirmation, during the triennium, 1,055,444. This indicates that about 6,765 of our scholars unite with our churches every Sunday during the year.

The number of schools holding workers' meetings weekly is reported as 18,864.

There has been a large gain in the number of departments reported as using the Graded Lessons. We report 16,869 Beginners' Departments as against 10,234 given in our last report, also 18,578 Primary Departments as against 8,773 and 17,763 Junior Departments as against 7,310.

This shows a total gain in departments using the Graded Lessons of 26,893, or a trifle over 100%. In addition to the above there are reported 5,914 Intermediate Departments and 3,625 Senior Departments using the Graded Lessons.

There are 171 Graded Unions reported with a membership of 6,238. Three years ago we reported 179 Graded Unions, and six years ago 258.

The Secondary Division reports 10,416 organized classes with a registration of 93,345.

The Adult Department has made a great gain in its organized classes, reporting 43,517 as against 22,567. Six hundred and sixty-one classes are reported as having disbanded. The total registration of adult classes is 819,061. The estimated membership of Adult classes not organized is 1,116,316.

The number of First Standard Diplomas granted for Teacher-Training is 31,321, a gain of 4,313.

The number of Advanced Standard Diplomas granted is 1,905, a gain of 1,435.

There have been 4,035 seals granted for specialization in Teacher Training.

City Training Schools have been held in 63 cities, and have enrolled 13,930.

The number of schools reporting definite missionary instruction is 18,597.

Home Visitation has been carried on in 156 cities and 72 counties, reaching 16,856,000 people.

When we were half way through the triennium we instituted a pledge-signing campaign, hoping to reach a million pledge-signers for the triennium. We are glad to report 1,049,314.

There are 97 Superintendents' Associations in cities and towns. Seven of our Associations report having Superintendents' Departments and 33 have not.

Number of paid workers giving full time to the Organized Sunday School Work, 189, a gain of 35. Number of paid workers giving part time, 132, a gain of 89, showing a gain since our last report of 124 workers paid for part and full time.

FIELD WORK

Every State and Provincial Association has been visited during the triennium by one or more International Superintendents, except Newfoundland and Alaska. Most of the fields have been visited many times.

The Southwest

The work in New Mexico, Arizona and Nevada has made most remarkable progress. In all his splendid Sunday School ministry, Mr. Merritt has never done a finer piece of work than is shown in these three States. Each Association has capable, consecrated leadership. Many of the counties are organized, and the work shows marks of progress in every way. It means much to the future of our country to have the Sunday School work so well organized in these rapidly-growing States of the Southwest.

Rocky Mountain West

There is great need to have a man located in the central Rocky Mountain field. It will be some time before such States as Utah and Wyoming can support a general secretary of their own. A man located possibly at Salt Lake City could render much help to these States, and, in addition, give assistance to Idaho, Nevada and other parts of the Rocky Mountain West. It is a most promising field. The volunteer workers have made a noble sacrifice, and the results they have already accomplished are far-reaching. The foundation has been well laid. The call now is for help to build the superstructure.

Mexico

The work in Mexico, under the leadership of Rev. E. M. Sein, was continued until the troublous war times made it impossible to continue the work, and necessitated Mr. Sein's resignation, which took effect February 2, 1914. It is impossible accurately to estimate the value of the work which has been accomplished in Mexico under the leadership of Mr. Sein. The movement to inaugurate the Mexican Association was born in love, and has been constantly blessed of God. The moment peace has been restored, our Association should be prepared to take up the work with renewed vigor and with even more extensive plans.

The West Indies

Rev. Aquila Lucas has continued his work in the West Indies. It is only eight years since Dr. Frank Woodbury, Chairman, and Frank L. Brown, Secretary, of the West Indies Committee, led the first commission from our Association to the West Indies. From the very first, the response from the missionaries and Christian workers in those Islands has been encouraging. Island Associations have been maintained, and, in some instances, the conventions have been exceedingly fine. This work should be continued with renewed vigor and unwavering courage.

- 29 Elementary Superintendents.
- 5 Secondary Division Superintendents.
- 2 Adult Division Superintendents.
- 7 Missionary Superintendents.
- 9 Teacher Training Superintendents.

Making a total of 153 General Secretaries, City Secretaries, Field Workers and Superintendents, who are paid for whole or part time as Association officers.

Our Workers

Our records show the following number of workers employed in the Association field, not including office secretaries and stenographers :

- 14 International General Secretaries, Superintendents and Field Workers.
- 53 General Secretaries of States and Provinces.
- 14 General Secretaries of Cities.
- 20 State and Provincial Field Workers.

FIELD WORK REPORT

of

General Secretaries, Superintendents and Field Workers of the International
Sunday School Association for the Triennium 1911-1914

	State and Provin- cial Conventions Attended.	District, County and City Conven- tions Attended.	Miscellaneous Meetings.	Total Number of Conventions and Meetings At- tended.	Sunday Schools Visited.	Day Schools Vis- ited.	Colleges and Semi- naries Visited.	Conferences with Executive Com- mittees.	Conferences with Other Commit- tees.	Conferences with Individuals.	Number of Ad- dresses and Round Table Conferences.	Miles Traveled.	Amount of Money Raised for Local Work.
Mr. Lawrence...	14	11	72	97	...	10	8	110	84	393	215	44,215	\$36,715
Mr. Pearce.....	54	48	630	732	158	8	19	177	164	1216	1507	115,315	69,779
Mrs. Bryner....	53	34	181	268	134	4	15	32	49	235	1109	86,275	4,200
Dr. McElfresh...	38	60	184	282	117	17	86	99	215	1109	1162	86,410	3,725
Mr. Durham....	13	40	601	654	232	29	35	71	268	985	1294	68,677	52,131
Mr. Brown.....	49	113	1311	1425	181	25	44	100	195	843	2522	132,489	18,641
Mr. Alexander*.	55	52	788	895	28	19	21	15	27	...	1379	93,409	42,381
Mr. Lucas.....	2	29	326	357	81	21	6	15	16	180	700	34,446	525
Mr. Merritt....	12	159	97	268	206	56	6	13	36	77	830	74,750	6,666
Mrs. Stevens....	6	9	28	43	4	....	1	1	....	21	79	9,682	....
Prof. Lyman....	15	10	267	292	122	3	318	6	153	166	857	55,135	....
Mr. Mohr.....	5	29	196	220	131	17	10	28	64	18	819	40,028	....
Total	316	594	4681	5533	1394	209	569	667	1271	5243	12473	840,881	\$234,763

* Began work with International Association May, 1912.

CHANGES IN THE FIELD

During the triennium the following changes have been made in secretarial force of the International field:

Rev. H. A. Dowling, formerly General Secretary of Arkansas, was called to the General Secretaryship of Southern California; Mr. H. E. Lufkin, formerly General Secretary of Maine, was called to the General Secretaryship of Arkansas; Mr. Wesley J. Weir succeeded Mr. Lufkin as General Secretary of Maine; Rev. John G. Fulcher, succeeding Rev. E. T. Capel, was called to the General Secretaryship of Quebec; Rev. F. H. Brigham is now General Secretary of Wisconsin, succeeding Mr. W. J. Semelroth; Mr. Hugh Cork succeeded Mr. W. B. Jacobs as General Secretary of Illinois; Mr. Herman Bowmar was called to the General Secretaryship of Missouri; Mr. C. W. Shinn succeeded Dr. Joseph Clark in Ohio; Dr. Joseph Clark was called to the General Secretaryship of New York as successor to Mr. Alfred Day; Rev. John C. Carman accepted the General Secretaryship of South Carolina, succeeding Miss Grace W. Vandiver; Rev. J. Walter Long was called to the General Secretaryship of North Carolina; Mr. Abner B. Brown has been called to the General Secretaryship of Florida; Mr. Van Carter was called to the General Secretaryship of Louisiana, from North Carolina, as successor to Mr. Thomas V. Ellzey; Mr. Wallace I. Woodin was called from the work in Ohio to become the General Secretary of Connecticut; Prof. I. B. Burgess was called to the General Secretaryship of New Jersey.

OUR DEPARTMENTAL WORK

Those in charge of the divisions and departments of our work will report for themselves. It is not our purpose to rehearse what they have accomplished but simply to introduce them to you and speak of their work in a general way.

Mr. W. C. Pearce, Associate General Secretary

For the past year and a half Mr. Pearce has been serving in this capacity. He has had general charge of the field and field workers, making all of the assignments, gathering statistics, with general oversight of the headquarters office, besides being Dean of the Training School. He has also been in charge of the Adult Department, thus carrying the work of two persons. I wish to speak in the highest terms of Mr. Pearce and all of my associates. They are efficient, faithful,

and kind. No man could ask for a greater privilege or higher honor than to be associated with such a company of workers as represent us in these various capacities. The remainder of our staff are named below:

Division Superintendents

Elementary—Mrs. Mary Foster Bryner.

Secondary—Mr. John L. Alexander.

Adult—Mr. W. C. Pearce.

Department Superintendents

Teacher Training—Rev. Franklin McElfresh.

Visitation—Mr. J. Shreve Durham.

Missionary—Rev. William A. Brown.

Temperance—Mrs. Zillah Foster Stevens (part time).

Purity—Mr. E. K. Mohr (part time).

The Southwest—Rev. W. C. Merritt.

The West Indies—Rev. Aquila Lucas.

Work Among the Negroes—Rev. Homer C. Lyman.

Mexico—Rev. E. M. Sein (part of triennium).

Cuba—Rev. S. A. Neblett (part of triennium).

Business Manager—Mr. Frank E. Mayer.

Our Association can surely congratulate itself upon this faithful corps of workers, and no less faithful in their various positions are our secretaries and helpers in the office, whose names we gladly present:

Mr. Bert Cashman.

Miss Nellie Waggener.

Miss Ada Demerest.

Mrs. Bertha R. Dunham.

Mrs. Lillian M. Goodfellow.

Miss Erma V. Schwartz.

Miss Jessie Edna Taylor.

Miss Irene Startup.

Miss Esther Startup.

Miss Edith P. Vanderford.

Miss Laura L. Oldenburg.

Miss Ruby Peterson.

Mr. Clarence Wright.

Mr. Vincent Fanning.

Mr. Sanford C. Hall.

OFFICE AND OFFICE FORCE

At the beginning of the triennium Mr. Hugh Cork, as Assistant General Secretary, had supervision of the office work. In January, 1912, Mr. Cork accepted a call to the General Secretaryship of the Illinois Association. Mr. Pearce was chosen as Associate General

Secretary in January, 1912, but as he was engaged in the Men and Religion Campaign he could not take up the added responsibilities until May 1, 1912. Miss Susan E. Ramsey was called to become the secretary to Mr. Wells and Mr. Pearce, and Miss Jane B. Smith was chosen as Office Secretary. In January, 1913, these young women resigned their positions to enter the Hartford School of Religious Pedagogy. Mr. Frank E. Mayer, of Omaha, Neb., a young business man who had long been connected with our Association work as a volunteer officer, accepted the call to become our Business Manager, and Miss Ada R. Demerest became secretary to Mr. Wells and Mr. Pearce. When Mr. Lawrence gave up the World's Secretaryship, April 1, 1914, that he might devote his entire time to the International work, Mr. Bert Cashman, who had left the International work to become Mr. Lawrence's secretary in the World's Association, was called back into the International office.

TRAINING SCHOOL

The keystone of the arch of modern enterprise—political, scientific, industrial, commercial and religious—is training. The leaders of the organized Sunday School forces recognized some time ago the demand for special preparation for young men and women contemplating giving their lives to this phase of Christian work, and for opportunity for full and intensive study of the most modern methods by those already in positions of leadership.

The first step leading to the establishment of a Training School for Sunday School leadership was taken by the International Executive Committee in 1910. Later the committee at its meeting in San Francisco, in 1911, made provision for the establishment of the Training School.

The first session of the Training School was held at Lake Geneva, Wisconsin, in 1912. The great success of this initial session, which enrolled one hundred and forty-four students from twenty-eight States and Provinces, seemed to indicate clearly the leading of the Father, and inspired the committee to go forward with broader plans for the future. A four-year course was outlined, providing for general instruction and for specialization in the various divisions and departments of Sunday School work.

The session of 1913 enrolled one hundred and fifty-five students from twenty-nine States and Provinces. Including the special lecturers and International Superintendents, there were twenty-one members of

the faculty. The course of study included one hundred and eleven lectures. This was the first year's work of a proposed four-years' course.

The session of 1914 will include opportunity to take the full first and second year's work in the Elementary, Secondary and Adult sections. This year there is presented for the first time a special section for the general secretaries and field workers. Eighty per cent. of the students of 1913 are returning for the work of 1914. This evidence that the students expect to continue through a full four-years' course is one of the most encouraging features in connection with our school.

A Home for the Training School

Conference Point, one of the choicest spots along the shores of beautiful Lake Geneva, has been chosen as the permanent home of our International Training School. A special board of trustees has been organized, which has secured the property, and will hold it in trust for our Training School, International Conferences, and other conferences in the interest of Christian work. The owners of the property have contributed \$29,000 of the original purchase price, which makes the holding of the property an easy burden for the board of trustees.

On the hilltop by the lake, shut away from the roar and din of the busy world, those who have gathered for a period of ten days during the last two years, from north and south, and east and west, to learn of the things pertaining to the onward march of the Kingdom of Christ, have found an opportunity to become efficient workmen, and have enjoyed a fellowship seldom equaled.

SYNDICATE PAPERS

Thirty State Sunday School Associations are now members of the Sunday School syndicate. The Canadian Postage Regulations make it impossible for any of the Provincial Associations to come into the syndicate. The Associations are as follows:

N. California.
S. California.
Connecticut.
Florida.
Idaho.
Illinois.

Iowa.
Kansas.
Kentucky.
Louisiana.
Maine.
Michigan.

Minnesota.
Mississippi.
Missouri.
Montana.
Nebraska.
New Jersey.
New York.
North Dakota.
Ohio.

Oklahoma.
Oregon.
South Carolina.
Texas.
W. Washington.
E. Washington.
Wisconsin.
Wyoming.

A number of other Associations are negotiating with the publishers, looking towards entering the syndicate. The combined circulation now reaches between ninety and one hundred thousand.

Twelve pages of each of these papers are given to the World's and International Associations. For the present year our policy has been to devote two pages to the World's Associations and ten pages to the International Association, covering general topics and special divisional and departmental work. The general articles have treated such subjects as "Elements of Leadership," biographical sketches of Sunday School leaders; achievements of Sunday School Associations; "Social Service for Men and Boys"; reviews of Sunday School books; the World's and International Sunday School Conventions; the International Training School, etc.

The issuance of these syndicate papers affords to our Sunday School movement an unusual opportunity for choice publicity.

LEAFLETS

Including round-table leaflets, we are now issuing 112 different leaflets. Ten divisions and departments are represented in this series. During the triennium an aggregate of 3,388,816 copies were issued.

THE HIGH SCHOOL AND BIBLE STUDY

Perhaps one of the most significant advances that has been made in Sunday School work is that of recognizing the Church and the Sunday School in the regular work of the day-school. It is not our purpose here to enter into the detail of this discussion, as it has

another place upon our program and will be treated by those who have dealt with it first-hand. The different religious bodies have apparently been taking it for granted that there is no common ground of co-operation in the matter of Bible Study, but we have been forced to the conclusion that, for the most part, our fears were groundless. Surely the giving of credits in public school for Bible study done in the churches is new to most of us and opens up possibilities we never had dreamed of before.

Professor Wirt, the originator of what is known throughout the educational world as "The Gary Plan," will speak to us about what he has accomplished, while the Colorado and North Dakota plans will be considered in one of our conferences. We shall hear also of the Australia plan of Bible-reading in the public school.

The co-operation in these matters of Protestant, Catholic, and Jew, enabling each to teach the Word of God to their own children, and to read in public those portions of The Word that are accepted by all, is certainly an indication of the growing spirit of brotherly regard and toleration. We look upon this as a step forward in the study and recognition of the Bible and under wise direction there is much of promise in it. The appropriateness of reporting this matter in our convention is apparent, when we remember that in both "The Colorado Plan" and "The North Dakota Plan" there is hearty co-operation between the Public School Teachers' Associations and the State Sunday School Associations.

THE SUNDAY SCHOOL AND THE THEOLOGICAL SEMINARY

It is gratifying to note that an increasingly large number of theological seminaries are taking seriously the matter of training their students to be leaders in all departments of church work, the Sunday School included. Many seminaries also which have been doing something along this line have increased their equipment, and enriched their curricula.

We look upon our pastors as our leaders, and properly so. More and more we believe the Church will require of them that they be as thoroughly trained for Sunday School work as for preaching. Some of the speakers upon our program are the Sunday School representatives in the faculties of the institutions with which they are connected.

THE SUNDAY SCHOOL AND INSTITUTIONS OF HIGHER LEARNING

One of the hopeful signs of the times is the enlarged place now being given to the Sunday School in institutions of higher learning. Education helps to fit for leadership. A very large proportion of the leaders of our day, in affairs of both Church and State, are college-bred men. More and more it is apparent that we must have trained leaders for our Sunday School work, and the colleges are recognizing this need to a greater extent than ever in the past. Many colleges are putting in courses for Sunday-School workers and giving credit for the same. In many institutions, these courses are as yet elective, but in some they are required. The great favor with which they have been received will probably cause them to be required in even more institutions than at present.

Christian colleges could scarcely do a more profitable thing for the cause of righteousness than to equip leaders and trainers. Nearly all of the colleges of the State of Missouri are banded together in what is known as a "Commission of the Missouri College Conference." Here the matter of training for Sunday School work is discussed, and common plans are suggested for the various institutions. The commission co-operates with the Missouri State Sunday School Association.

THE POSTER ADVERTISERS' ASSOCIATION

We wish to pass on a word of commendation to this great organization. With no other motive than that of doing good they have been posting beautiful pictures throughout all parts of the country. Three such pictures have already been presented. Two of them are before you in this building, the one presented at Christmas-time and the other at Easter. These pictures, nine by twenty-one feet, printed in eleven colors, the finest pictures of the kind that have ever been put upon billboards, were placed in every city of three thousand and over in the United States and Canada. Their helpful and uplifting influence cannot be overestimated.

The parent association furnishes the pictures, the local associations agreeing to post them on such billboards as are available at the time they are to be used. The two pictures that are presented here are put up by the American Posting Service of Chicago, and are presented to this convention with their compliments.

THE PANAMA-PACIFIC EXPOSITION

Next year all eyes and many feet will be turned toward the great Exposition in San Francisco. They have organized a large committee to have charge of the religious features of the exhibit. You will be glad to know that we have representatives upon that committee, and that our association, by action of the Executive Committee, is to make an exhibit in keeping with the general plan. This is a fine opportunity for us and also for the World's Association to do a fine piece of advertising, for the place will be thronged from the opening to the end of the great Exposition. We hope all who attend that exhibit will call at the International Sunday School booth.

OUR PRESIDENT

We are all rejoiced today because our President, who has been ill much of the last triennium, is able to be with us. We are ever conscious of his sacrificing devotion to the work and the splendid service he has rendered. His indisposition has prevented him from doing much that his great heart had planned to do during this triennium, but nevertheless we have felt the warmth of his personality and the encouragement of his kind words.

During the triennium there has come to him the greatest sorrow that can come to any man, in the Home-going of Mrs. Hartshorn. Her Coronation took place on June 27th, a year ago, almost to the day, while the delegates were on their way to the Zurich Convention, which Mr. and Mrs. Hartshorn had hoped to be able to attend, and for which he had rendered such signal service.

The influence of Mrs. Hartshorn, both directly and through her husband, will always be felt and appreciated in International circles, for she always carried this work upon her heart. Mr. Hartshorn continues his great work, through our Association, for the Negro people, besides doing many other things for them, as he is constantly doing much for anybody he can in any wise help.

Our association should make suitable recognition of the death of Mrs. Hartshorn.

STATISTICS

The statistics just gathered from the field reveal many things of great interest. While all are interesting, and many are most encouraging, some are disappointing. The tables herewith tell their own story.

They do not tell, however, the vast amount of labor that has been necessary to gather them. We present herewith the totals for enrollment presented at each of the International Conventions since 1875.

Statistics Presented to the Several International Sunday School Conventions

Sunday Teachers

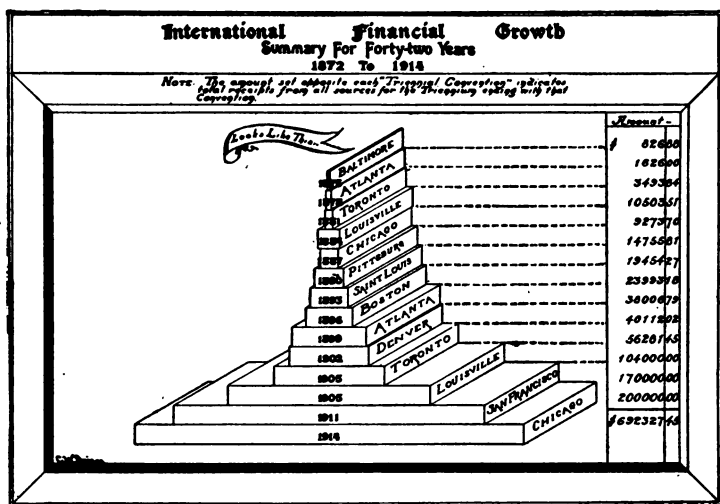
	Cities.	Date.	schools.	officers.	Scholars.	Total.
1.	Baltimore	.....1875	69,272	788,805	6,062,064	6,950,869
2.	Atlanta	.....1878	83,441	894,793	6,843,997	7,738,790
3.	Toronto	.....1881	90,370	975,195	7,177,165	8,152,360
4.	Louisville	.....1884	103,516	1,089,229	8,056,799	9,146,328
5.	Chicago	.....1887	106,308	1,161,203	8,489,445	9,650,648
6.	Pittsburg	.....1890	115,959	1,209,426	9,146,244	10,355,670
7.	St. Louis	.....1893	131,918	1,377,735	10,317,472	11,695,208
8.	Boston	.....1896	142,089	1,476,369	11,556,806	13,033,175
9.	Atlanta	.....1899	148,139	1,482,308	12,017,325	13,469,633
10.	Denver	.....1902	152,930	1,514,119	12,309,412	14,101,289
11.	Toronto	.....1905	155,007	1,556,947	12,076,232	14,127,541
12.	Louisville	.....1908	161,750	1,594,674	13,515,498	15,110,172
13.	San Francisco	.....1911	173,459	1,670,846	14,946,504	16,617,350
14.	Chicago	.....1914	175,685	1,690,739	16,750,297	18,441,036

FINANCES

Our financial seas have been somewhat rough during the last triennium. This was due to several reasons. While there has been considerable financial depression which still exists more or less throughout the entire field, our chief difficulty came because we were unable to secure pledges at San Francisco for as large an amount as we had expected. While the attendance at San Francisco was very large, nevertheless, we did not have our usual representation from those parts of the field from which we draw our largest financial support. In addition to this we have been carrying on a more extensive program by far than during any preceding triennium. Our Treasurer's Report will show that we have expended about \$200,000 during the triennium.

The call has been insistent from many quarters to enter fields that we could not enter, and it has not been easy to turn away from opportunities of great promise, but we have been obliged to do it. We have

no unpaid obligations, as our Treasurer's Report will show, except to our own Association, and this is but temporary, as all moneys contributed for specific purposes are held sacredly for that purpose and will be used as indicated by the donor. All appropriations and expenditures are made upon vote of the Central Committee, which is made up of successful business men, who are devoted to the Sunday School cause, and are themselves among our largest contributors. Our budget presented in this report will show that we are asking for a larger sum than ever before. Our work must grow if we are to measure up in any wise to our responsibility.



TITHING

Several of the State Associations have already begun to tithe to the International work, paying annually to the International Treasury a sum equal to one-tenth of their entire local budget. We are encouraging this because we believe it is a right principle and will produce large results and leave a blessing behind. In order to be consistent we are recommending that the International Association tithe, likewise, to the World's Association. This ought to make it easier to raise the money in the field than it would be otherwise, because every contributor will know that one-tenth of his gift goes to carry on the

Sunday-school work of the great World field outside of North America. Our contributions come from three sources.

1. Annual pledges from the State and Provincial Associations. These have never yet amounted to more than one-fourth of our annual income, showing that the bulk of our money must come from individual gifts. If the tithing plan were carried out we should have probably even then less than half of our budget provided for through the States and Provinces.

2. Life Memberships of \$1,000 each, payable at one time or during the triennium. We are hoping that during the present triennium we shall secure at least one new Life Membership from each State and Province in the field.

3. Miscellaneous contributions of small sums from individuals. The blessing in giving does not come exclusively to those who give large amounts, but to those who give with the right motive. We are hoping that there will be a multitude of contributions for our work this triennium, even though the amounts given are not large.

THE SUNDAY SCHOOL LESSONS

It was forty-two years ago that the International Sunday School Association appointed its first Lesson Committee and began to promulgate Sunday School lessons. Prior to this, various efforts had been made, on a small scale, to introduce uniform lessons, but the lesson situation, for the most part, was exceedingly chaotic.

The Sunday Schools of the Continent, for the most part, accepted the Uniform Lessons with great eagerness, and they soon became very popular. All Sunday Schools studying the same lesson, at the same time, made it possible for publishing houses to issue large quantities of lesson helps with the assurance of a profitable sale. The benefits arising from their use were far more than those confined to the class or school that used them. They became at once a common bond of fellowship and co-operation among churches and Sunday Schools throughout the land and the world. They likewise became the source of great profit to the publishing houses, denominational and otherwise. Indeed, they declare that no other feature of their publishing business has ever been so profitable as that connected with the Uniform Lessons and the literature relating to them.

This series of lessons had not been in use very long, however, till

criticisms began to arise, and they have continued up to the present time. The demand for Graded Lessons became more and more insistent, and this demand our Association has undertaken to meet as best it could, first, by the introduction of the Beginners' Course, which was accepted, and, later, by the introduction of an Advanced Course. These changes, however, were not wholly satisfactory, and, in answer to a widespread demand, a fully graded lesson course was authorized six years ago, at the Louisville Convention.

This course was placed before the people as rapidly as possible, until now the work upon the entire course is practically completed. The Graded Lessons have grown in favor, from the beginning, and in their present form or some other form, will probably become more and more popular.

Many schools, however, feel that the present course is too complicated and intricate, and while they desire a graded course, wish something simpler. When the present course was first introduced, in 1908, our Lesson Committee took action favoring a simpler course of lessons, with one lesson for each department but different lessons for the different departments. This kind of a course has been named "The Departmental Graded Lesson."

Believing that this course of Graded Lessons is desired by a very large portion of our constituency, we have suggested, in our recommendations, that such a course be arranged for.

THE PHILADELPHIA CONFERENCE

The Philadelphia Conference, held April 21 to 24, 1914, was held because of a growing unrest in Sunday School circles generally. This unrest had to do particularly with Sunday School lessons and their selection.

As a result of this conference, an agreement was entered into, looking toward representation of the denominations and of the Sunday School Council, as well as the International Association, in the formation of the Lesson Committee. This agreement was adopted by the Sunday School Council, and was adopted by the Executive Committee of the International Association, with the understanding that their action was not final until ratified by this convention.*

*See Chap VII, p. 100.

OUR BUDGET FOR THE NEXT TRIENNium

For the past triennium our budget has averaged about \$65,000 per year. The budget which is proposed and presented herewith has not yet been presented to the committee. It is presented as a recommendation by permission of the chairman of our committee.

Proposed Annual Budget for the Triennium Beginning With the Chicago Convention

This budget has not been passed upon by the committee. It is presented here as a recommendation from the General Secretary and his Associate.

1. <i>General Administration</i>	\$ 15,000.00
(Including salary of General Secretary, Associate General Secretary, stenographic help, and other expenses.)	
2. <i>Elementary Division</i>	5,000.00
(Including salary of Superintendent, stenographic help, printing and other expenses.)	
3. <i>Secondary Division</i>	5,000.00
(Including salary of Superintendent, stenographic help, printing and other expenses.)	
4. <i>Adult Division</i>	5,000.00
(Including salary of Superintendent, stenographic help, printing and other expenses.)	
5. <i>Teacher Training Department</i>	4,000.00
(Including salary of Superintendent, stenographic help, printing and other expenses.)	
6. <i>Missionary Department</i>	4,000.00
(Including salary of Superintendent, stenographic help, printing and other expenses.)	
7. <i>Temperance Department</i>	4,000.00
(Including salary of Superintendent, stenographic help, printing and other expenses.)	
8. <i>Visitation Department</i>	4,000.00
(Including salary of Superintendent, stenographic help, printing and other expenses.)	
9. <i>Superintendents' Department</i>	4,000.00
(Including salary of Superintendent, stenographic help, printing and other expenses.)	

10.	<i>Work Among the Negroes</i>	5,000.00
	(Including salary of Superintendent, and salaries of State Negro Superintendents.)	
11.	<i>Purity Department</i>	150.00
	(Including expenses.)	
12.	<i>Missionary Extension Work</i>	5,000.00
	(Including salaries of workers in Mexico, West Indies, stenographic help, literature, and other expenses.)	
13.	<i>Frontier Work</i>	\$5,000.00
	(Including salaries and expenses of field workers in sparsely settled States.)	
14.	<i>Lesson Committee</i>	2,000.00
	(Including traveling expenses of members, stenographic help, printing, postage, etc.)	
15.	<i>Executive Committee</i>	2,000.00
	(Including stenographic help and other expenses of the Executive Committee, and Board of Trustees.)	
16.	<i>The Treasury Department</i>	2,000.00
	(Including salary of bookkeeper, stenographic help, printing and other auditing.)	
17.	<i>Office and Supplies</i>	12,000.00
	(Including stenographic help, clerk hire, rent, printing, postage, express, telegraph, telephone, etc.)	
18.	<i>Training School</i>	3,000.00
	(Including remuneration of faculty, expenses of maintenance, printing and incidentals.)	
19.	<i>Emergency Fund</i>	5,000.00
20.	<i>Contribution to World's Association</i>	10,000.00
	(A sum equal to one-tenth of the budget raised.)	

Total\$101,150.00

It may be well to call to attention those figures which are in excess of the former budget.

Item 4. *The Adult Division.* Mr. Pearce has been carrying the work of Associate General Secretary and the Adult Division jointly, also the work of the Training School. It will be necessary, if he is to accomplish his best work during the next triennium, that he be relieved entirely of the work of the Adult Division, and this will necessitate the securing of a Superintendent for that place.

Item 7. *The Temperance Department.* We have done much talk-

ing and not much acting in regard to the placing of a man in this position. Mrs. Stevens has done exceedingly well with the fraction of time she has been able to give to it, but realizes that we ought to have a man in this place to give his whole time, and is anxious that it should be done at once. This is a strategic time for us to launch forth in this department and put it upon a footing equal to that of any other department of our work.

We are confronting just now the greatest forward movement in temperance matters our country has ever seen. There is before the United States Congress a bill calling for National Prohibition. This requires an amendment to the Constitution, which can only be secured upon the recommendation of three-fourths of the States. Thirty-six States must be carried for Prohibition before the proposed amendment can be effected. Those most familiar with the situation state that if the matter were to come to a vote now, between fifteen and twenty States would at this time probably approve of the amendment.

The battle is on to the finish. The Sunday School is the most important factor in the whole campaign. If the Sunday Schools will lay hold of this proposition and make it their war-cry they can secure the adoption of this amendment within the next ten years, and it is not supposed that it can be passed at once.

We ought to put in a Temperance Superintendent immediately.

Item 9. *The Superintendents' Department.* Here is another great opportunity confronting us. We have representatives on our force and in the field for the purpose of helping the Elementary workers, likewise Secondary and Adult workers. We are seeking, in every way we can, to advance Teacher Training, the study of Missions, Temperance, Visitation, and so on. The Superintendent of the local school, upon whom more than upon any other one person in the school depends the success of all these other departments and divisions, is the most neglected person in the school so far as our Association is concerned. Our budget proposes to organize this department and put in a competent man on full time.

Items 12 and 13. These two combined involve not only carrying on the work in the West Indies and Mexico and in our sparsely settled States, but increasing that work greatly. We should like to locate a man in Salt Lake City, to have charge of the three States in that vicinity unable to have Secretaries. We should like also to have not only a man for Mexico, and one for the West Indies, but one also for the Spanish-speaking people in the frontier States. There is great opportunity for extending our influence at these points.

The last item of the budget calls for \$10,000 a year as an annual contribution to the World's Sunday School Association. We are recommending this for three reasons:

1. Because the money is needed and we ought to give it. The World's Association is undertaking a large program, and they ought to feel that our Association is supporting them in every possible way.

2. It preserves the policy of our organized Sunday School work. We ask the townships to support the county, the counties to support the States or Provinces, the States or Provinces to support the International Association. Our Association is asking the States and Provinces to tithe, that is to give one-tenth of their income to the International work and we should be consistent and do the same for the larger Association. Our Executive Committee voted at the meeting to tithe to the World's Association, but it was limited to the offerings from States and Provinces. As our offerings from the States and Provinces have never reached \$25,000 a year, it would mean an offering of less than \$2,500 a year for the World's Sunday School Association. All the money contributed for specific purposes should be used for those particular purposes, but our proposition is to give to the World's Association a sum equal to one-tenth of our income from States, Provinces, and individuals.

3. This missionary gift will be a great help when it comes to raising our own money, because every contributor is giving one dollar out of every ten for evangelizing the world outside of North America through the reaching of the boys and girls.

Recommendations

1. We recommend the adoption of the Philadelphia agreement.

2. We recommend the adoption of "The Program for Sunday School Efficiency."

3. We recommend the adoption of the budget as herewith presented, and that we undertake, in this convention, to raise or provide for \$100,000 a year for the next three years.

4. We recommend the introduction of Departmental Graded Lessons.

A PROGRAM FOR SUNDAY SCHOOL EFFICIENCY

At the New Orleans meeting of our Executive Committee in January, 1912, a plan was presented which was called "A Continent-wide Sunday School Campaign." Never has our committee apparently been more deeply interested in any proposition laid before them than this.



STATE AND PROVINCIAL GENERAL SECRETARIES



However, no definite action was taken, looking toward its immediate carrying out. This was due to several reasons, chief among which were the magnitude and expense of the undertaking, and the fact that it was to be in the nature of a "campaign." Many thought the time was not ripe for another campaign so soon following that of the Men and Religion Forward Movement.

The matter was presented again in January, 1913, at the Dayton committee meeting. The plans were modified somewhat, so as to eliminate, in large measure, the campaign idea. It was to be known as a "Program for Sunday School Efficiency" and consist chiefly in stressing present lines of Sunday School work, without the use of large tour parties.

The Sunday School Council, which met in Dayton at that time, was requested to participate with us in carrying out this program. At a joint meeting of the two bodies the general idea was sanctioned and the appointment of a committee was authorized to give the matter further attention. The whole project was finally referred to the Joint Committee on Reference and Counsel, which had a meeting at which nothing definite was agreed upon. At the Philadelphia meeting last April we received from the Sunday School Council their final declination to co-operate as a Council.

The following outline for such a program is suggested. We recommend its approval by this convention so that we may proceed at once with our plans and be ready to enter upon the proposed program with the opening of the fall work.

A Revision of Suggestions Made at New Orleans in 1912 and at Dayton in 1913 Concerning "An Aggressive Program for Sunday School Efficiency"

I—THE GENERAL PLAN

1. Follow the lines of our organization in State, Province, County and Township.
2. Emphasize the State and Provincial annual conventions and make them centers for the work in their Associations.
3. Set common goals which shall conform to our agreement with the Sunday School Council.
4. Frame the program to cover three years with annual goals, beginning with the Chicago Convention.
5. Invite the co-operation of denominational specialists so far as practicable.

II—ORGANIZATION GOALS

1. Complete organization of all States, Provinces, counties and cities.
2. Divisional and departmental organization adequately maintained.
3. Adoption of systematic reports that will make it possible to gather statistics annually with less labor and difficulty than we now have in gathering them triennially.
4. Adoption and promotion of financial plans for local and international purposes that will insure a sound financial basis for the International, State and Provincial Associations.
5. A plan of publicity that will keep all parts of the field informed as to what other parts are doing.

III—ANNUAL INCREASE GOALS

1. Net gain of a million new members.
2. Ten millions reached through Home Visitation.
3. Fifty thousand new Cradle Rolls.
4. Twenty thousand new Home Departments.
5. Twenty-five thousand additional organized classes in the Secondary and Adult Divisions.

IV—ANNUAL EDUCATIONAL GOALS

1. One hundred thousand new members enrolled in Teacher Training Classes.
2. A city Training School or Institute in every city of fifty thousand or more, with at least one in every State or Province.
3. One hundred new Graded Unions.
4. Five thousand new Mission Study Classes.
5. Graded Instruction and Efficiency, and Co-operation Standards presented at all State and County Conventions.

V—ANNUAL COMMUNITY SERVICE GOALS

1. One million total abstinence pledge signers.
2. One million members of the Sunday School pledged to definite community service.
3. Ten thousand organized classes engaged in some definite form of community service.

VI—ANNUAL EVANGELIZATION GOAL

1. One million accessions to the churches from the Sunday School membership.

VII—ANNUAL FINANCIAL GOALS

1. An offering from every Sunday School to its own denomination.
2. An offering from every Sunday School for organized Sunday School work.
3. An offering from every township or district to the County Association.
4. An offering from every county to the State or Provincial Association.
5. A tithe offering from every State and Provincial Association to the International Association, and from the International to the World's Association.

PLAN

1. Have explanatory printed matter ready to present before and at the International Convention.
2. Endeavor to secure the adoption of the plan by all the general secretaries, the International Committee, and then by the Convention.
3. Use the machinery of the International, State and Provincial Associations for carrying out the work.
4. Apportion to each State and Province their portion of the goals to be reached.

THE COMMITTEE OF ONE HUNDRED

This convention has been especially fortunate in its Local Committee. The tension of life is so high in Chicago, as in every great city, that it is not easy to bring a large number of business men together regularly and often for any purpose. The Local Committee is called "The Committee of One Hundred." Their names appear on pages 118 and 119 of our program, and there are one hundred and seventy of them, all told. This committee has been called together several times but the details of the work have been committed to the Executive Committee, whose names and pictures appear on page 7 of the program. This Executive Committee began its meetings more than a year and a half ago, and for the last six months they have had regular meetings every Friday noon. It is a good committee. Not a man upon this Executive Committee but whose time is exceedingly valuable, and yet it has been given freely for carrying out the heavy work that was necessary to make this convention a success. They have raised for the expenses of the committee all the money needed for rent of buildings, entertainment of the committee and a large part of the expense of the program besides.

The spirit of the committee has been beautiful and all that could be desired. Their one ambition has been continually to make our delegates comfortable and send them away not only with the knowledge of having enjoyed a great convention, but with pleasant memories of our city. In this, we are sure, they will succeed.

THE CHICAGO PROGRAM

This convention lasts eight days. The program has 167 sessions, with 378 participants. This is made necessary for two reasons—first, because of the tremendous growth in all departments of Sunday School work, and, second, because of the specialization that is going on. This is distinctively a convention of conferences. A glance through the program will indicate that many phases of Sunday School work are here being discussed in conferences that have never before had more than passing mention or, at most, one address. This is true, for example, of the conference on Rural Sunday School Work, the Sunday School and Social Service, Sunday School Evangelism, College and Seminary, Sunday School Music, etc.

The Program Committee was appointed two years ago last January and at once began its work. We have been assisted by a cooperating committee from the Sunday School Council of Evangelical Denominations.

We have had many conferences, with other people, and sought advice from a large number of sources, with the hope of making this a very strong and helpful program. It has been brought forth by prayer, as well as much hard work.

RECAPITULATION OF RECOMMENDATIONS CONTAINED IN THE GENERAL SECRETARY'S REPORT

1. The adoption of the budget herewith presented, including the putting in of the following workers as soon as our funds will permit:
 - Adult Superintendent.
 - Temperance Superintendent.
 - Secretary for the Superintendents.
 - Enlargement of our Missionary Plans.
 - Tithing to the World's Association.
2. Adoption of the proposed budget.
3. The adoption of the proposed program for Sunday School Efficiency.

PERSONAL

At the Washington Convention in 1910 I was elected Joint General Secretary of the World's Association, and my time divided between that and the International work. The office was accepted reluctantly with the thought that at the first convenient opportunity I should lay down one of the positions and devote my whole time to the other. At the International Convention in San Francisco the way did not seem open to do this, nor at Zurich a year ago. However, you have a right to know that in accepting the position of Joint General Secretary of the World's Association at Zurich, I had a strong impression that at this Convention I should resign from the International work entirely in order to devote myself wholly to the World's work. It was not generally known that this was in my mind, because little or nothing was said about it.

Nearly a year ago a Committee was appointed, representing both Associations, to give this matter consideration and make recommendations to me for my future work. This Joint Committee met in Chicago in January when the Executive Committees of both Associations were in session and were agreed that in view of the heavy work incident to this Convention and the great demands that were being made by the World's Association, that I should decide at that time which position I would occupy. It was made clear to me that either position was open. Up to that time I had expected to remain with the World's Association. When, however, the time of decision actually came, I found myself much disturbed because the step I supposed I was to take was not made clear to me. Both organizations had such a large place in my heart that it was not easy to give up either one of them and yet I realized that it was best to do so. After much prayer and waiting upon God, He made it perfectly clear to me that I should remain with the International Association.

At once the load of anxiety and uncertainty was lifted and my heart was at peace. My love is just as great as ever for the World's work, and is at this moment, and I should love to give my life to it. It was a joy to me to nominate my brother beloved, Frank L. Brown, for that position, and to accept membership on the World's Executive Committee. It was also a joy to suggest, as I am in this report, that the International Association give one-tenth of its income to the World's work.

With this Convention I finish fifteen years as Secretary of this Association. Many changes have taken place during these years. As to the present condition of the work the reports must show and it

would not be wise for me to make mention of them here again. I prize beyond measure the fellowship with the Executive Committee and the General Secretaries and their associates and look forward with nothing but confidence and joy to the three years before us and the years that follow them as long as the Lord may continue us together.

SOUTHWEST FIELD

W. C. MERRITT, Secretary

The great southwestern States are the coming States of our Commonwealth. They are great now in territory with as yet comparatively few people, who are widely scattered, but are destined in the not distant future to be the homes of millions. New Mexico is the fourth State of the Union in area, but now is forty-fifth in population; Arizona is the fifth in size, but forty-seventh in population; Nevada is sixth, but fifty-first in population; while Utah is tenth, forty-second in population, but first in difficulty of problems. Not only in these ways is this field notable, but in these States we find the most of our Indian people, and the greatest body of our Spanish-speaking population. Thus you see at a glance the complexity of our problems—great distances, small communities, mixed peoples, with new and crude beginnings, interspersed with an ancient and not long since a barbaric civilization. I shall not attempt to settle which is the earliest European settlement—Santa Fe, New Mexico; Tucson, Arizona, or St. Augustine, Florida, each pressing its claim for the honor; while the ancient pueblos of the Indians are not far away, and the more ancient, pre-historic cave dwellings in these States point to a still more remote ancestry. And our Sunday School work is being pressed among them *all*, except the very last named, for through the propinquity of our new American settlements with their Sunday Schools, churches, public and high schools and colleges, and the activity of our aggressive missionary organizations, all classes and all races are being reached. One other fact should be mentioned as significant of these States of our great Southwest, viz., they constitute the nation's greatest natural sanatorium. There are thousands of your sons and daughters, brothers and sisters from the middle, southern and eastern States, stricken with, or threatened by, the great White Plague, who are really finding that they can not only live, but that *here* they can become useful and successful citizens; and many of our most prized and valued workers are from these members of our population, who here are not only working out their own salva-

tion, but are carving out the destiny and the future of these States, and laying the foundations of a Christian citizenship.

Turning now to a more concrete study of these States as related to our organized Sunday School work, I desire to emphasize the missionary character of this work especially in Utah and Nevada. Utah, with its alien, though indigenous religion, dominating all its communities, in addition to the problems that belong to its varied mining centers, its foreign populations and agricultural interests, all thrown together with a virile western spirit, is easily the most difficult of all these States. Its evangelical Sunday Schools, outside of two or three large cities, are small and insufficiently manned. It is, and must be for some years, a purely missionary field. And it is confessedly true that the mission day schools, taught by Christian teachers, and our Sunday Schools, teaching the Gospel of the Son of God, are the most vital and efficient factors and forces at work in this State for a purer, cleaner and higher moral and religious life.

Nevada, with its changing, fluctuating population; the striking and romantic history of its mining camps, once teeming with thousands and tens of thousands of men, now, many of them, almost deserted; with its smaller agricultural communities confined for the most part to small valleys, yet now coming to the front, and with the entire State still dominated by the traditions of the fabulous wealth taken from some of its famous camps, and the wild life of those days, presents a field only second to Utah in difficulty. But the interesting and successful work done in some of her Sunday Schools, even where there is no church organization, emphasizes the importance of our work in this, another missionary field. But in the faith of some Nevada will yet teem with its hundreds of thousands of thrifty and successful farmers.

In Arizona a larger and newer population adds a silver lining to its cloud of problems as well as intensifies them. Its large and successful mining camps and smelter cities, such as Jerome, Globe, Morenci, Metcalf, Bisbee and Douglas, with their heterogeneous populations, are most difficult fields for religious work. On the other hand, the beautiful and rapidly developing Salt River Valley, with its semi-tropical climate and fertile soil, under the famous Roosevelt Dam, where are located the cities of Phoenix, Tempe and Mesa, is distinctively agricultural and horticultural; while on the vast northern plateau are immense forests with their lumber interests, and extensive stock ranges. In this State are the great Indian reservations for the Mojave, the Navajo, the Moki and the Apache tribes with their missionary workers

toiling under most difficult conditions. And the Mormon is here also, largely in possession of the Upper Gila Valley. But in this State fine Sunday School work is taking hold with a growing earnestness and purpose. All the counties are organized, and serious work is beginning. Teacher Training under the superintendence of Rev. F. T. Walker, has taken hold, as is seen by the report of seventeen Standard Course and eight Advanced Course classes, with a total of 300 pupils, with 100 organized Adult Bible classes in its schools, while the Temperance Department reports 1,578 pledge signers, and the Secondary Division classes are estimated at 250, reaching 1,750 young people. At San Francisco 159 Sunday Schools were reported, while now State Secretary Craig reports 231, with an increased membership. I want to give you an illustration of the work a single Sunday School can accomplish when persisted in by a few earnest Christians, and in the right spirit. I will tell the story in the language of the Superintendent as he reported it to me last January, but without names of persons or places:

"Our town has had the reputation of being one of the worst in the State. Previous to the organization of the Sunday School three years ago seven saloons and three dance halls were here; today four saloons and all the dance halls are closed; there has not been a public dance in a year, no shooting up of the town for months, the court of the Justice of the Peace is about out of business, and the Sunday School has been the prime factor in bringing to pass these changes. No doubt of this. It has been a hard fight, up-hill work all the way. Our enemies gave us ninety days of existence; then they said, 'Church and school will be sent to hell within a year'—the church referred to the building; they have no organization; 'they are not wanted here; they are interfering with other people's business, etc., etc.' But, thank God, we were in the King's business, and He has given us great victory, and we are marching on to more victory. In my country, in old times, the Highland Chief formed his clans in battle order and then addressed his Highlanders: 'Naw gie heel tae the enemy,' neither shall we to our enemy." This Sunday School was started with three scholars and while it now has only forty-three, it is a small community, a little railroad town. The Sunday School transformed this place, and the same kind of work is going on in many others. Denominationally Arizona Sunday Schools are being cared for better than in any other State of this field, and the splendid spirit shown one another by these State workers is an inspiration and a glory to

the cause. The State Association is finely officered, the cooperation of all the workers is choice, and the outlook is full of hope.

New Mexico. In comparison with the report of 1911 this State offers the greatest contrast and most notable advance. Against 177 Sunday Schools then reported we have on our roll today 551. This difference is not all new work, but is in part because of the imperfect report three years ago. Our registered increase in the number of schools, however, is 374, or over 211 per cent. gain. And the comparative advance of the work is well sustained in every way except in membership, which was, by error, reported abnormally large in 1911. In the twenty-six counties there are now twenty-eight county associations, the very large counties having two organizations each, for some counties in New Mexico have more territory than many important States, as Socorro, with its 12,507 square miles. In some of these counties the Spanish-speaking and Indian populations are large and dominant, and correspondingly Catholic, and the Protestant communities small and weak. I have thought and spoken of the associations of such counties as "Incubator Babies," with life and promise of growth in them, although they will require care and nurture. Many of our schools in New Mexico are among the "dry farmers," in homesteader settlements, without churches or church privileges, where the Sunday School is often the only systematic, organized, religious service, and the contribution of the school to the moral and spiritual life of those communities is beyond computation. In a number of New Mexico towns and cities the attendance upon the Sunday School is not only growing in a fine way, but the per cent. of the population actually attending the Sunday Schools would be a credit to similar sized cities in our older States. Portales in Roosevelt County has been a little slow to respond to the Sunday School work, but on the Sabbath of my last visit there was an actual attendance of twenty-two per cent. of the population in the Sunday Schools that morning. In Roswell the Sabbath before the reported attendance was 1,675 in a population estimated at 8,000, or a few less than twenty-one per cent, and in both these they were ordinary Sabbaths. Other cities, as Carlsbad and Tucumcari, are showing most interesting and encouraging advances. At the head of our State Association is United States District Judge William H. Pope, not only a wise and honored jurist, but an inspiring leader in the Sunday School work—the teacher and leader of a splendid organized class of young men at the State capital. In aggressive temperance work Hon. W. H. Chrisman, President of the San Juan County Sunday School Association, is a leader. As a

member of the last legislature he secured the enactment of a local option prohibition law, and this spring he led the forces of San Juan county in a campaign for a "dry" county; when the votes were counted there were three "dry" for one "wet," and this county leads the counties of the State by first becoming dry. Dona Ana county, with a dominant Spanish population, in which in the little town of Mesilla Park is located the State Agricultural college, has voted "dry" everywhere outside of Las Cruces, the county seat, which went "wet" by a small majority only.

The department work is beginning to exert its positive influences in the State along its several lines. The reporting Sunday Schools show twenty Teacher Training classes, with an enrollment of 187; eighty-seven Adult Bible classes reported organized, with an enrollment of 1,217; and 172 Teen Age classes also organized but not registered. There are two Graded Unions doing good work in Portales and Roswell. The Temperance reports show 1,486 to have signed the pledge this winter. The State Association and some of the County Associations have advanced these standards to the front, and are now calling upon the workers in every part of the State, "Bring your schools up to the standards." The thrill of the "Ideal," with its *uplook* and *uplift* is being felt, and responses in larger and better work will follow.

FINANCIAL

REPORT OF THE TREASURER

WILLIAM A. PETERSON, Chicago

It gives me pleasure to submit a report which shows an increase of sixteen per cent. in the growth of our work over the record of the previous triennium.

The kingdom is not measured by dollars and cents, but the original promotion of organized Sunday School work is dependent largely upon the financial strength of the International Association. It is with deep gratitude, therefore, that I acknowledge the receipt of more than \$165,000 from those who have made possible the magnitude of the present continent-wide Sunday School coöperation and progress.

I hold in my hand a certified report of the Baker, Vawter & Wolf Auditing Company (which will be kept on permanent file in the office of the International Sunday School Association) showing the accounts of the association to be correct to June 1st of this year, and listing

the condition of various funds of the International organization as follows:

Temperance Department

Balance on hand at beginning of triennium.....	\$ 3,656.16	
Receipts	21.00	
	<u>\$ 3,677.16</u>	
Disbursements	3,344.45	
Balance, June 1, 1914		\$ 332.71

Secondary Division

Receipts	\$ 16,959.84	
Disbursements	11,151.02	
Balance, June 1, 1914		5,808.82

Training School Department

Receipts	\$ 6,372.83	
Disbursements	4,706.18	
Balance, June 1, 1914		1,666.65

Chicago Convention

Receipts	\$ 6,500.00	
Disbursements	944.59	
Balance, June 1, 1914		5,555.41

Building Fund

Balance on hand at beginning of triennium	\$ 3,106.99	
Receipts	414.16	
Balance, June 1, 1914		3,521.15

Work in Cuba

Receipts	\$ 1,326.66	
Disbursements	1,326.66	

Work Among the Negroes

Receipts	\$ 8,315.09	
Disbursements	8,315.09	

Korea and Japan

Balance at the beginning of triennium	\$ 3,390.64	
Receipts	5.00	
	<u>\$ 3,395.64</u>	
Disbursements	3,395.64	

Reynolds Fund

Balance at beginning of triennium	\$ 6.25	
Receipts	75.00	
	<u>\$ 81.25</u>	
Disbursements	81.25	

Field Workers Department

Balance at beginning of triennium	\$ 296.56
Receipts	234.60
	<hr/>
Disbursements	\$ 531.16
	531.16

General Fund

Balance at beginning of triennium (Deficit)	\$ 5,620.02
Net Earnings	140,964.12
	<hr/>
Net Disbursements	\$135,344.10
Balance (Deficit)	148,449.89
	<hr/>
	\$ 13,105.79

ASSETS

Merchandise—Printed Leaflets, etc.	\$ 1,650.72
Accounts Receivable	3,194.08
Cash:	
On Hand	\$ 134.22
In Bank	4,469.97
	<hr/>
	4,604.19
	<hr/>
	\$ 9,448.99

LIABILITIES

Current liabilities:	
Notes payable	\$ 5,000.00
Accounts payable	670.04
	<hr/>
	\$ 5,670.04
Fund liabilities:	
General fund—Deficit	\$ 13,105.79
Temperance Department—Balance	332.71
Secondary Division—Balance	5,808.82
Training School—Balance	1,666.65
Chicago Convention—Balance	5,555.41
Building fund—Balance	3,521.15
	<hr/>
	\$ 3,778.95
	<hr/>
	\$ 9,448.99

While the general fund shows a deficit of \$5,620.02, inherited at the beginning of the triennium, and a further deficit of \$7,485.77 for the present three-year period, or a total shortage of \$13,105.79, this is no cause for discouragement, for the reason that the assets of the association exceed the liabilities by \$3,778.95, the deficit being a fund liability only, due to the temporary, authorized transfer of available cash from miscellaneous funds to the general fund, where it was more seriously needed.

I am glad to report that the International field and office force have kept within the budget set for them by the executive committee.

It is with pleasure that I turn over to my successor the great honor and the greater privilege which has been mine through my appointment as your treasurer three years ago at San Francisco.

CLASSIFIED LIST OF CONTRIBUTIONS

ALABAMA

State Association	\$ 1,100.00	
Miscellaneous Receipts	277.50	
Traveling Expenses	375.77	
	<hr/>	\$ 1,753.27

ALASKA

Traveling Expenses	\$ 25.30	25.30
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ALBERTA

Provincial Association	\$ 550.00	
Miscellaneous Receipts	231.00	
Traveling Expenses	305.50	
	<hr/>	1,086.50

ARIZONA

State Association	\$ 150.00	
Miscellaneous Receipts	442.08	
Traveling Expenses	189.51	
	<hr/>	781.59

ARKANSAS

State Association	\$ 399.66	
Miscellaneous Receipts	631.00	
Traveling Expenses	300.38	
	<hr/>	1,331.04

BRITISH COLUMBIA

Miscellaneous Receipts	\$ 1,070.00	
Traveling Expenses	216.60	
	<hr/>	1,286.60

NORTH CALIFORNIA

State Association	\$ 600.00	
Miscellaneous Receipts	1,623.00	
Traveling Expenses	294.80	
	<hr/>	2,517.80

SOUTH CALIFORNIA

State Association	\$ 350.00	
Miscellaneous Receipts	1,676.00	
Traveling Expenses	321.50	
	<hr/>	2,347.50

COLORADO

State Association	\$ 625.00	
Miscellaneous Receipts	151.84	
Traveling Expenses	844.68	
	<hr/>	1,621.52

CANAL ZONE

Isthmian Sunday School Association	\$ 15.00	15.00
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CONNECTICUT

State Association	\$ 300.00	
Miscellaneous Receipts	321.55	
Traveling Expenses	90.65	
	<hr/>	712.20

CUBA

Cuba Association	\$ 75.00	
Miscellaneous Receipts	18.00	
	<hr/>	93.00

DELAWARE

State Association	\$ 460.00	
Miscellaneous Receipts	30.00	
Traveling Expenses	190.37	
	<hr/>	680.37

DISTRICT OF COLUMBIA

District of Columbia Association	\$	738.50	
Miscellaneous Receipts		262.48	
Traveling Expenses		120.00	
			1,120.98

FLORIDA

Miscellaneous Receipts	\$	1,280.00	
Traveling Expenses		120.00	
			1,400.00

GEORGIA

State Association	\$	300.00	
Miscellaneous Receipts		15.00	
Traveling Expenses		362.75	
			677.75

HAWAII

Miscellaneous Receipts	\$	375.00	
Traveling Expenses		142.00	
			517.00

IDAHO

State Association	\$	50.00	
Miscellaneous Receipts		861.00	
Traveling Expenses		164.10	
			1,075.10

ILLINOIS

State Association	\$	4,650.00	
Miscellaneous Receipts		20,005.00	
Traveling Expenses		935.26	
			25,590.26

INDIANA

State Association	\$	1,100.00	
Miscellaneous Receipts		1,097.40	
Traveling Expenses		619.55	
			2,816.95

IOWA

State Association	\$	1,225.00	
Miscellaneous Receipts		97.02	
Traveling Expenses		445.95	
			1,767.97

KANSAS

State Association	\$	2,211.35	
Miscellaneous Receipts		2,755.70	
Traveling Expenses		460.69	
			5,427.74

KENTUCKY

State Association	\$	900.00	
Miscellaneous Receipts		1,321.86	
Traveling Expenses		124.00	
			2,345.86

LOUISIANA

State Association	\$	2,326.64	
Miscellaneous Receipts		2,810.00	
Traveling Expenses		190.00	
			5,326.64

MAINE

State Association	\$	450.00	
Miscellaneous Receipts		1,636.00	
Traveling Expenses		95.00	
			2,181.00

MANITOBA

Provincial Association	\$	602.50	
Miscellaneous Receipts		15.00	
Traveling Expenses		315.00	
			932.50

(Insert Supplemental Copy—Chicago Convention Report)

MARYLAND			
State Association	\$	400.00	
Miscellaneous Receipts		511.00	
Traveling Expenses		318.65	
			1,229.65
MASSACHUSETTS			
State Association	\$	1,500.00	
Miscellaneous Receipts		12,855.68	
Traveling Expenses		85.00	
			14,440.68
MEXICO			
Miscellaneous Receipts	\$	13.10	
			13.10
MICHIGAN			
State Association	\$	1,750.00	
Miscellaneous Receipts		14,229.35	
Traveling Expenses		481.38	
			16,460.73
MINNESOTA			
State Association	\$	932.33	
Miscellaneous Receipts		372.00	
Traveling Expenses		338.00	
			1,643.33
MISSISSIPPI			
State Association	\$	230.00	
Miscellaneous Receipts		105.00	
Traveling Expenses		317.50	
			652.50
MISSOURI			
State Association	\$	671.06	
Miscellaneous Receipts		7,130.00	
Traveling Expenses		620.50	
			8,421.56
MONTANA			
State Association	\$	295.00	
Miscellaneous Receipts		67.00	
Traveling Expenses		172.05	
			534.05
NEBRASKA			
State Association	\$	601.22	
Miscellaneous Receipts		771.99	
Traveling Expenses		175.00	
			1,548.21
NEVADA			
State Association	\$	300.00	
Miscellaneous Receipts		45.00	
Traveling Expenses		26.00	
			371.00
NEW BRUNSWICK			
Provincial Association	\$	375.00	
Miscellaneous Receipts		180.00	
Traveling Expenses		260.75	
			815.75
NEWFOUNDLAND			
Newfoundland Association		75.00	
			75.00
NEW HAMPSHIRE			
State Association	\$	250.00	
Miscellaneous Receipts		92.00	
Traveling Expenses		80.00	
			422.00
NEW JERSEY			
State Association	\$	1,700.00	
Miscellaneous Receipts		1,084.00	
Traveling Expenses		153.00	
			2,937.00

NEW MEXICO

State Association	\$ 150.00
Miscellaneous Receipts	46.62
Traveling Expenses	418.28

614.90

NEW YORK

State Association	\$ 2,610.00
Miscellaneous Receipts	3,082.13
Traveling Expenses	666.28

6,358.41

NORTH CAROLINA

State Association	\$ 66.67
Miscellaneous Receipts	1,378.50
Traveling Expenses	215.00

1,660.17

NORTH DAKOTA

State Association	\$ 370.00
Miscellaneous Receipts	791.00
Traveling Expenses	208.10

1,369.10

NOVA SCOTIA

Provincial Association	\$ 400.00
Miscellaneous Receipts	30.00
Traveling Expenses	175.00

605.00

OHIO

State Association	\$ 3,600.00
Miscellaneous Receipts	1,183.25
Traveling Expenses	732.00

5,515.25

OKLAHOMA

State Association	\$ 575.00
Miscellaneous Receipts	27.50
Traveling Expenses	317.90

920.40

ONTARIO

Provincial Association	\$ 1,750.00
Miscellaneous Receipts	275.00
Traveling Expenses	447.00

2,472.00

OREGON

State Association	\$ 225.00
Miscellaneous Receipts	856.50
Traveling Expenses	175.00

1,256.50

PENNSYLVANIA

State Association	\$ 4,129.50
Miscellaneous Receipts	10,528.30
Traveling Expenses	891.33

15,549.13

QUEBEC

Provincial Association	\$ 580.00
Traveling Expenses	259.50

839.50

RHODE ISLAND

State Association	\$ 311.00
Miscellaneous Receipts	329.00
Traveling Expenses	66.00

706.00

SOUTH CAROLINA

State Association	\$ 866.69
Miscellaneous Receipts	90.00
Traveling Expenses	376.16

1,332.85

SOUTH DAKOTA

State Association	\$ 100.00
Miscellaneous Receipts	46.00
Traveling Expenses	145.85

291.85

TENNESSEE			
State Association	\$	300.00	
Miscellaneous Receipts		230.00	
Traveling Expenses		199.00	
TEXAS			729.00
State Association	\$	1,056.85	
Miscellaneous Receipts		490.00	
Traveling Expenses		572.65	
UTAH			2,119.50
State Association	\$	150.00	
Traveling Expenses		114.15	
VERMONT			264.15
State Association	\$	100.00	
Miscellaneous Receipts		35.00	
Traveling Expenses		75.00	
VIRGINIA			210.00
State Association	\$	660.00	
Miscellaneous Receipts		181.50	
Traveling Expenses		303.60	
WEST VIRGINIA			1,145.10
State Association	\$	1,333.33	
Miscellaneous Receipts		168.00	
Traveling Expenses		246.00	
WEST INDIES (BRITISH)			1,747.33
Jamaica Association	\$	10.00	
Miscellaneous Receipts		5.00	
Traveling Expenses		41.37	
EASTERN WASHINGTON			56.37
State Association	\$	600.00	
Miscellaneous Receipts		247.03	
Traveling Expenses		205.00	
WESTERN WASHINGTON			1,052.03
State Association	\$	25.00	
Miscellaneous Receipts		231.65	
Traveling Expenses		200.00	
WISCONSIN			456.05
State Association	\$	455.00	
Miscellaneous Receipts		1,316.00	
Traveling Expenses		495.53	
WYOMING			2,266.53
State Association	\$	25.00	
Miscellaneous Receipts		12.00	
Traveling Expenses		54.60	
SASKATCHEWAN			91.60
Provincial Association	\$	175.00	
Traveling Expenses		235.00	
MISCELLANEOUS			410.00
			555.81
TOTAL			\$165,591.13

RECAPITULATION

State and Provincial Associations including District of Columbia, Newfoundland, Cuba, Canal Zone and Jamaica:			
Pledges and Contributions	\$	48,883.30	
Traveling Expenses		18,112.49	
Total from Associations			\$ 66,995.79
Individuals and Miscellaneous			98,595.34
Total			\$165,591.13

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MARYLAND

State Association	\$ 400.00	
Miscellaneous Receipts	511.00	
Traveling Expenses	318.65	
		<u>1,229.65</u>
		\$ 66,661.09

RECAPITULATION

State and Provincial Associations including District of Columbia, Newfoundland, Cuba, Canal Zone and Jamaica:

Pledges and Contributions	\$ 48,883.30	
Traveling Expenses	18,112.49	
Total from Associations		<u>\$ 66,995.79</u>
Individuals and Miscellaneous		98,595.34
Total		<u>\$165,591.13</u>

CHAPTER VIII

THE ELEMENTARY DIVISION

Report of Superintendent—Report of Elementary Conferences—Addresses.

REPORT OF THE ELEMENTARY DIVISION

MRS. MARY FOSTER BRYNER, Superintendent

Child Welfare

During the past triennium greater progress has been made than ever before in many parts of the world in the study of child life and provision for children's welfare. The consideration of child labor; the establishment by the United States Government of a Child Welfare Department with a special superintendent and increasing appropriations for its promotion; the multiplication of Juvenile Courts; the censorship of moving picture films; the development of the Montessori method of teaching; the scientific information regarding childhood distributed in attractive form by insurance companies; health hints regarding young children which appear so frequently in the daily papers; the recent Chicago campaign in which business men joined to provide a fund for baby welfare; the summer appeals for funds to provide free ice, pure milk, fresh air, summer outings for the children—all these are signs of the times that there is an earnest desire and purpose to safeguard the health and happiness of the most valuable possession of our good land—its childhood.

The Sunday School forces are realizing as never before that nothing less than the best in moral and spiritual instruction and training will do for the childhood of America. Home, school and church realize that the spiritual welfare cannot be ignored. To the Sunday School is given a large place of responsibility.

Organization and Field

The organization of the elementary division is practically complete. In only one State and Province is there at present no provision for an

Elementary Superintendent. The occasional vacancies which have occurred have generally been promptly filled. A good portion of my time has been spent in field work, including all parts of the country, with special work in thirty-eight States and five Provinces. There seems to be an increasing interest and attendance at the conventions. The special conferences arranged for the departments have proved a most helpful feature. Two months during the summer of 1913 were devoted to the trip, including the World's Convention at Zurich. Three afternoon sessions for Elementary workers had been planned, whose attendance averaged 200. There were fifteen of the State and Provincial Elementary Superintendents at this World's Convention, all of whom assisted on the conference programs.

Elementary Committee

A full meeting of this committee has been impossible, but there have been several profitable meetings with some of the members and conferences with individuals. Their suggestions and wise counsel through correspondence have greatly helped in the promotion of the elementary work. It is gratifying that everyone of the seven women and three of the men belonging to this committee are present at this convention.

Elementary Superintendents

My San Francisco report showed that thirteen associations employed an Elementary Superintendent on salary for full time. The number has doubled in three years, so that twenty-six are now on full salary, and seven others paid for part time. This gives greater permanency to the work and provides the needed oversight for its promotion. Some remarkable results have been attained by those who give volunteer service. The Elementary Superintendents are a well-trained group of earnest, efficient Sunday School women. When we recall that scarcely twenty years have passed since Massachusetts was the first State to employ a Primary Superintendent, there is cause for rejoicing that more than one-half of our Associations now realize the importance of the paid Elementary Superintendent. Thirty-four of them are in attendance at this convention. Correspondence has been continued with the Elementary Superintendents who serve in eight remote districts—Cuba, Hawaii, etc.

The development of the work of the Sunday School Council of Evangelical Denominations has resulted in a commission of twenty-one Elementary workers, with Mrs. J. W. Barnes as Chairman. Nearly

one-half of the members already appointed on this commission are now or have been in organized Elementary work. Several of the large denominations now employ an Elementary Superintendent whose field varies from several States to the whole United States. The Christian denomination called Miss Hazel A. Lewis, who was formerly Elementary Superintendent of Indiana. The American Baptist Publication Society has recently secured Miss Meme Brockway, who, until April, had been for eight years the efficient Elementary Superintendent for Southern California. A number of these denominational Elementary Superintendents are attending this convention. The most cordial coöperation exists between those who are serving the denominations and those who are Superintendents of Elementary Work in the States and Provinces.

Elementary Colors

The Elementary colors continue to make a strong appeal and are in evidence at nearly all meetings of Elementary workers in connection with Sunday School conventions. The meaning of our colors is "Purity and Growth," and our motto, "First the Blade." There are displayed in the Elementary exhibit some very interesting and original uses of these colors.

During the triennium the four-leaf clover has grown in favor as a suitable emblem of the work of the four departments included in the Elementary Division. The aim of the Elementary teacher is to win the heart of the child, whether in the Cradle Roll, Beginners', Primary, or Junior Department. The four little clover leaves are heart-shaped and joined to one stem. Where they unite there may sometimes be seen a pearly drop of dew, so this emblem is suggestive of our colors as well as our work. The exhibit displays this clover-leaf design in many forms, including a song composed by the Elementary Superintendent of Montana, which is descriptive of present-day Elementary endeavor.

Elementary Standard

The five-point Standard of Excellence, which was first proposed at the Toronto Convention in 1905, grew to eleven points, which, during the past three years, have inspired many a Sunday School to better training of its teachers, better organization, better equipment, instruction, and spiritual results with the children. The Standard is as follows:

ORGANIZATION

1. Cradle Roll. (Birth to three.)
2. Beginners' Department (or class), children 3, 4, and 5.

3. Primary Department (or class), children 6, 7, and 8.
4. Junior Department (or class), children 9, 10, 11 and 12.

EQUIPMENT

5. Separate room or separation by curtains or screens for each department.
6. Blackboard or substitute used in all three departments.

INSTRUCTION

7. Graded Lessons for Beginners.
8. Graded Lessons (or Supplemental with the Uniform Lessons) for the Primary.
9. Graded Lessons (or Supplemental with the Uniform Lessons) for the Junior.
10. Regular Annual Promotion Day.

TRAINING

11. Each teacher a graduate or student of a Training Course, or a member of a reading circle or Graded Union.

As it is the recognized right of the denominations to propose standards, it will be the pleasure and privilege of the State and Provincial Elementary Superintendents to promote the highest standard of efficiency which the denominations through the Sunday School Council may suggest. The importance of Christian nurture during childhood's years cannot be overestimated. The aim cannot be too high.

The display at conventions of State or County maps or charts showing conditions of Elementary work has been a great help toward attaining the standard. Several are in the exhibit.

Graded Unions

In many cities the Graded Union still renders practical help to the Elementary teachers. In several places the membership exceeds 100. California South has maintained the front rank by sustaining twenty active Graded Unions. Throughout the country the number has not increased. The problem of leadership still remains; a number of the small Unions have disbanded while new ones have been organized in other places. Opportunities for the training of teachers have multiplied in local schools and in city associations. The community training classes and city training schools provide sections for the Elementary

workers. A number of Graded Unions have merged into these organizations; in some cases the Graded Union has been the foundation for the City Training Schools. Since the introduction of Graded Lessons, teachers' meetings for a single department are developing in local churches.

There is always a good representation of Elementary workers at the Schools of Methods and it is generally acknowledged that in no part of the Sunday School are the teachers better trained than in the Elementary Division. A goodly number have taken examinations upon specialization in training pertaining to their departments.

Geneva Training School

Since the beginning of this school, the enrollment of Elementary workers has been gratifying; twenty-seven in 1912, and forty-two in 1913. The prospects for the present year are exceedingly good, as fifteen of the State and Provincial Elementary Superintendents, as well as others in attendance at the International Convention, are enrolled also for the Training School.

Graded Lessons

The International Graded Lessons had been in existence about a year and a half when the San Francisco report was made out. The series of nine years of lessons for the Elementary grades was completed in September, 1913. Many schools began the lessons when they first appeared and have introduced the work for succeeding years as rapidly as supplies were available. It was natural that the schools adopting these new lessons should first introduce them in the Elementary grades.

As so many of the States and Provinces could not secure accurate figures reporting the number of schools using International Graded Lessons, it was decided to request the publishers to furnish the number of schools supplied by them with Graded Lesson Helps during this year. Twenty-six publishing houses report 30,565 Sunday Schools as supplied by them at the present time. A similar request in 1911 gave a total of 20,889 Sunday Schools.

The value of these lessons should be judged by results rather than by the criticisms of those who have read or heard about them, but have never given them a trial.

It is encouraging to report a general increase in the use of the Bible and home reading by the Juniors, a more intelligent comprehen-

sion of God, as shown in His Word and in His Works, a deeper love for Jesus Christ, the Friend and Savior of little children, larger spiritual results shown by early decisions for Christ, the increased number of Junior pupils uniting with the Church, and more real Christian living on the part of little children and Junior boys and girls, in addition to more definite study and hand work which is done by the pupils and teachers.

The request for material for the exhibit during the International Convention made no reference to pupils' work with Uniform or Graded Lessons. It is interesting to report that when the packages were opened to arrange for mounting, only one small package of Elementary material contained handwork pertaining to the Uniform Lessons. A visit to the exhibit ought to convince anyone of the value of the pupils' expression shown in various types of handwork.

While the number of schools now using International Graded Lessons does not show a phenomenal increase, the amount of material has greatly increased, and the number of departments and grades into which these lessons have been introduced.

These figures do not include the schools which use other series of Graded Lessons, such as those published by the University of Chicago Press, Scribner's, etc. The figures give a fair estimate of the introduction of a new series in four and a half years.

The Cradle Roll Campaign

A study of the San Francisco report showed that less than one-sixth of the Sunday Schools of North America had considered the Cradle Roll as worth while. A study of earlier reports of International Conventions showed that the first recorded mention of the Cradle Roll was in the Atlanta report in 1899, but no figures were given. Miss Anna Harlow spoke of the Cradle Roll as one strand of a three-fold cord to bind the home and school closer together. The other two strands were birthday recognitions and Mothers' Meetings. No tabulated Cradle Roll statistics appeared in the Denver report (1902), but during a conference of Elementary workers, Mr. Israel P. Black stated that he knew of 1,116 Cradle Rolls, but the membership was not given. Reports from that time are as follows:

	<i>Cradle Rolls.</i>	<i>Membership.</i>
1902—Denver	1,116	.....
1905—Toronto	10,649	211,832
1908—Louisville	19,390	444,419
1911—San Francisco.....	27,870	687,626

A goal was suggested nearly two years ago to the State and Provincial Elementary Superintendents to unite in trying to secure 50,000 Cradle Rolls, with at least a million members, before the Chicago Convention. The response was fine. An apportionment for each State and Province was made and an earnest, definite campaign begun.

In January, 1913, at Dayton, Ohio, the Sunday School Council and the International Association approved of a ten-point minimum standard of efficiency for Sunday Schools. The first point was "A Cradle Roll," which, for several years, has been point one of the Elementary Standard. The endorsement of twenty-eight denominations was a great encouragement and impetus to our campaign. At the Dayton meeting the International Elementary Superintendent submitted a few ideals to provide an aim for the Cradle Roll Department, as follows:

1. A Cradle Roll Superintendent.
2. Systematic effort to secure members from birth to three years.
3. Public record of names and permanent card index or book record, including baby's name, address, birth, age, parents' names, promotions, etc.
4. Prompt recognition of birthdays.
5. Suitable remembrance in case of sickness or death.
6. All removals and the cause registered.
7. Babies welcomed as visitors whenever present.
8. A Cradle Roll Day annually.
9. An occasional social affair for mothers and babies.
10. Mothers and babies invited on special days.
11. Babies and mothers visited in their homes.
12. Mothers helped in the baby's care and training by literature or Mothers' Meetings.
13. Cradle Roll members publicly promoted, and enrollment secured in Beginners' Department or Class.
14. A Cradle Roll Class in the Beginners' Department if children attend before formal promotion.
15. No child may continue as a Cradle Roll member after the fourth birthday. Transfer should be made to the supervision of the Beginners' Superintendent or Teacher.

This is under discussion at this convention, to recommend to the Sunday School Council for its adoption.

A goodly number of counties have attained 100 per cent by organizing a Cradle Roll in every Sunday School. The highest record is

Fayette County, Pennsylvania, with 285 Sunday Schools and a Cradle Roll in every school.

While the number of Cradle Rolls reported does not reach 50,000, the membership exceeds a million. The newest records are 43,287 Cradle Rolls, with 1,061,441 members. There must be many more in the following States, which failed to report any Cradle Rolls: Florida, Georgia, Tennessee, Utah and Virginia. The map on page 153 will show "Where We Found a Million Cradle Roll Babies." The Cradle Roll members are a new constituency for the Sunday School every triennium, for those who were reported three years ago are all old enough for the Beginners' Department. It is the responsibility of the Sunday School never to lose them.

Nearly all Cradle Roll babies have two living parents. The influence on the home life of 2,000,000 parents can hardly be estimated. The Parents' Department, Mothers' Meetings, Mothers' Classes, and Mothers' Departments are all helping to secure closer coöperation between home and Sunday School.

In several places a systematic canvass for Cradle Roll members has been conducted with surprising results. There are listed below the twenty-five largest Cradle Rolls reported within six months:

Twenty-five Largest Cradle Rolls

St. Paul's Church, Halifax, Nova Scotia.....	865
Earlscourt Methodist Church, Toronto, Ontario	743
First Christian, Portsmouth, Ohio.....	800
Grand Avenue Methodist, Milwaukee, Wisconsin.....	617
Methodist, Brazil, Indiana.....	453
Salem Evangelical, Rochester, New York.....	377
All Saints Episcopal, Pasadena, California.....	360
First M. E. Church, Shreveport, Louisiana.....	358
Buena Memorial Presbyterian Church, Chicago, Illinois.....	300
First Baptist Church, Portland, Maine.....	300
Christian Church, Nelsonville, Ohio.....	292
M. E. Church, Mason City, Iowa.....	270
M. E. Church, Wilkes-Barre, Pennsylvania.....	268
Central Christian Church, Kansas City, Kansas.....	265
First Presbyterian Church, Colorado Springs, Colorado.....	247
Emmanuel Swedish Lutheran, Minneapolis, Minnesota.....	234
Third Baptist Church, St. Louis, Missouri.....	232
Fifth Baptist Church, Washington, D. C.....	225
Messiah German Lutheran, Detroit, Michigan.....	208

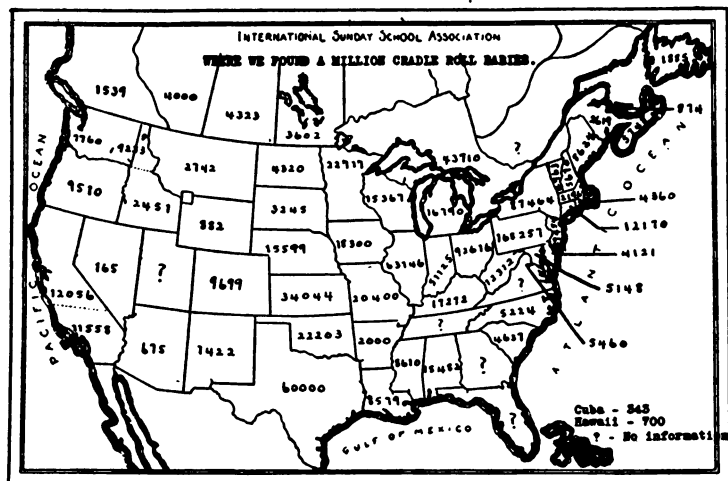
Methodist Church, Plymouth, New Hampshire.....	185
Methodist Church, Ashland, Kentucky.....	185
St. John German Evangelical, Canal Dover, Ohio.....	175
M. E. Church, Manchester, So., Connecticut.....	170
McLemore Avenue Christian, Memphis, Tennessee.....	170
Market Street Church, Zanesville, Ohio.....	163

The second list gives the largest Cradle Roll in each State or Province, so far as reported:

Arizona	115	First Presbyterian Church, Phoenix.
British Columbia.	150	Presbyterian, Grand Forks; Methodist, Victoria.
California	125	Dunsmuir.
California, South.	360	All Saints Episcopal, Pasadena.
Colorado	247	First Presbyterian, Colorado Springs.
Connecticut	170	Methodist, Manchester, South.
Washington, D. C.	225	Fifth Baptist Church.
Illinois	300	Buena Memorial Presbyterian, Chicago.
Indiana	453	Methodist, Brazil, Indiana.
Iowa	270	Methodist, Mason City.
Kansas	265	Central Christian, Kansas City.
Kentucky	185	Methodist, Ashland.
Louisiana	358	First M. E., Shreveport.
Maine	300	First Baptist, Portland.
Manitoba	125	St. Giles Presbyterian, Winnipeg.
Michigan	208	Messiah German Lutheran, Detroit.
Minnesota	234	Emmanuel Swedish Lutheran, Minneapolis.
Missouri	232	Third Baptist, St. Louis.
Montana	125	M. E., Billings.
Nebraska	108	Second Presbyterian, Lincoln.
New Hampshire..	185	Plymouth Methodist, Plymouth.
New Mexico	73	First Baptist, Roswell.
New York	377	Salem Evangelical, Rochester.
Nova Scotia.....	865	St. Paul's Church, Halifax.
Ohio	800	First Christian, Portsmouth.
Ontario	743	Earls court Methodist, Toronto.
Pennsylvania	268	M. E. Church, Wilkes-Barre.
Rhode Island....	141	Church of the Messiah, Providence.
South Dakota....	92	Baptist, Sioux Falls.
Tennessee	170	McLemore Avenue Christian, Memphis.
Vermont	114	Burlington.
Wisconsin	617	Grand Avenue M. E., Milwaukee.

The success of the Cradle Roll is not measured by its size, but by a vital interest and spiritual nurture for early childhood which it inspires in the homes. It provides a wonderful opportunity to secure the membership of every little child in the Sunday School.

Childhood will always be the hope of the world. About 100,000 little babies enter this life every day, more than 36,000,000 a year, practically renewing the population of the world in forty-five years. One-



"WHERE WE FOUND A MILLION CRADLE ROLL BABIES"

half of these little ones are born in Asia. For this reason the teaching of missions should begin very early, that children may realize that there are many kinds of children in God's family.

Temperance teaching has its claims on earliest childhood, that the good body which God has given may be trained to give its best service to God and fellowman and that it may truly be God's temple.

Great will be the joy of the parents, and Elementary teachers who can truly say, when they appear before the Lord, "Here am I and the children whom Thou hast given me."

REPORT OF ELEMENTARY CONFERENCES

By MRS. MARY FOSTER BRYNER

Three sessions of three hours each were conducted for elementary workers on Tuesday, Wednesday and Thursday afternoons in the beautiful Sunday School rooms of the Fourth Presbyterian Church.

Mrs. H. M. Hamill, Tennessee, presided the first afternoon. The general theme was "Organization and Training"—Attendance 335.

The opening service of devotion was conducted by Mrs. H. M. Leyda, Illinois.

Practical ways of making the room beautiful, worshipful and seasonable were demonstrated by posters, mounted pictures, calendars, etc., whose uses Mrs. Leyda explained; also miscellaneous sources from which suitable pictures had been obtained.

Miss Sara B. Goddman, Michigan, continued the same topic by explaining how to unify the year's work by means of something to hold the eye and the wandering attention of little children, as shown by the birthday calendars display for each month.

The nature thought is selected as the thread on which the various lessons are strung because the Father in heaven is made more real to the little children through His manifestations in nature than in any other way.

The changing seasons, the ripening autumn, culminating in Thanksgiving, the gifts of winter, leading up to the greatest gift, at Christmas, the brooding of nature, during the rest-time of the year, the breaking of spring into life and glory, and the Resurrection thought, followed by the fulness of the glorious summer—this is the outline of the underlying thought of our calendars. The aim is not only to impress beauty, but to lead the little child to "Worship the Lord in the beauty of holiness."

The *Value of the Elementary Standard, State Maps and County Charts* was explained by Miss Grace M. Longfellow, Minnesota.

"He who aims to hit the stars with a pop-gun may fall short of the mark, but he will be sure to strike a point above his own dead level. 'Aim low' is the command in war; that command will do to kill, but not to educate."

Our Elementary Standard of Efficiency is a high mark, toward which we are aiming, and in striving for it our schools, one and all, will be sure to reach a height that is above their present level. (See standard on page 184.)

A Map of the state or province is exceedingly helpful in showing the progress of the work in each county. By use of ribbons and seals on the map, recognition is given to each county for points gained: 1. County Elementary Superintendent. 2. District or Township Elementary Superintendent. 3. Annual report. 4. Fifty per cent. Cradle Rolls. 5. Elementary Exhibit and Standard Displayed at County Convention. 6. Elementary Specialization.

These plans are but a means to help in reaching our supreme aim, the spiritual development of the children.

Miss Mabel L. Bailey, Wisconsin, told of the *Elementary Colors and Clover Leaf Pin**.

The choice of green and white as elementary colors was a happy one. White signifies purity, which is the birthright of every child, and green represents growth, the essential characteristic of childhood. These colors present a continual challenge to every worker with the little ones.

The child is pure—ours so to train in the things of God that he shall remain pure in heart. The constant growth reminds us that it is "First the blade," and stirs within us a yearning desire to help the child grow in the likeness of Jesus.

The colors are used in many ways—buttons for the children, decoration for special days and elementary meetings of all kinds; institutes, suppers, graded union programs, leaflets, favors, stationery, missionary boxes, Christmas remembrances, and even personal adornment.

The Chicago Graded Union has designed an attractive four-leaf clover pin, green enamel with pearl center, which it is proposed shall be adopted as the official pin of the division. Each of the four leaves stands for a department: Cradle roll, beginners, primary and junior, united into the Elementary Division.

As each leaf is essential to the beauty and symmetry of the whole, so is the work of each department necessary for the spiritual development of the child.

Teacher Training Plans for Elementary Workers were condensed by Dr. Franklin McElfresh, of Chicago.

The training of all elementary teachers should begin in the local Sunday School. The training class at the Sunday School hour when possible is the best place because it is right in the heart of the work, it is at the hour set apart, but it only succeeds where careful home preparation is made for the lesson by teacher and pupil.

*At a later gathering this pin was approved as the emblem for leaders in Elementary Work.

1. In this class there should be brief but thorough study of the Bible which should bring its stories, its dramatical incidents, its golden chapters and great characters all clearly before the eye of the student.

2. The study of the growing life should be studied with care. This study may be short but should be clear. The teacher cannot know early childhood without a view of all the unfolding years.

3. There should be some study of teaching, some practice and observation work with reports and discussions. Students must learn how to judge good teaching by some training under successful teachers of experience.

4. Students should acquire the reading habit, begin to find the best chapters of the best books and the finest, most helpful articles in the new monthlies. All the world is studying childhood now. The teacher needs open eyes and ears.

5. Further development of the teacher should come through the graded union, the city training school, school of methods, conventions, institutes and glimpses into the broad educational world.

Mrs. B. E. Bassford, California, South, presented *A Parable of a Graded Union*.

And they came to a certain leader and said, "Is it wise to have a graded union?" And she said, "A certain graded union prepared a great feast and bade many and when all things were ready, sent out their servants to those who were bidden saying, 'Come, for all things, teacher training, specialization, lessons and conferences, are now ready.' And they all with one consent began to make excuse. The first said unto them, 'I take the Sunday School Teacher and do not need your food, I pray have me excused.' Another said, 'I have a house to keep and cannot go, I pray thee have me excused.' Another said, 'I eat of the bread of life and do not need your new-fangled foods, excuse me.' But a fourth, weak and faint from lack of right nourishment for all kinds of service, went and was fed. This teacher went up to her work prepared in mind and heart to meet any demand or need. And she, realizing the strength gained, brought others who in turn were nourished and fed. Which, think you, was the wise teacher?"

The Development of the City Training School of Lincoln was presented by Miss Nellie C. Kimberly, Nebraska.

When graded lessons were introduced, the Lincoln Primary Union, enlarged its scope to include them all. Other city organizations were training secondary workers. This divided the work and weakened results. Realization of this culminated in the Lincoln Training School.

The Graded Union was incorporated without change in officers. The

duties of the president and supervisor of instruction became those of the superintendent of the Elementary Division. Departmental vice-presidents became instructors. The secretary remained the same. Each department had its committees and organized after the Bible class plan. One meeting of the Elementary Division was held as a whole, with departmental demonstrations and a social, corresponding to the annual institute. Some results are: (1) Elementary work strengthened by new workers. (2) Elementary workers broadened. (3) Effort conserved for the elementary grades by the transfer of the secondary work to teen age specialists, and also by the continued unity of all elementary workers of the city in one organization.

Mrs. Phebe A. Curtiss, Ohio, on *Individual Preparation*, considered the doors which are open to the teacher and lead to her cultivation and increased efficiency.

In addition to the teacher training class, the city training school, the graded union and the like, which doors are sometimes closed to certain teachers, there are open doors which give the opportunity to cultivate mind and heart—good music, good pictures, books, lectures and other things which uplift and inspire.

There is the door of nature. She is a better teacher who loves "God's great out-of-doors" and who allows God to speak to her through opening bud, spreading branch and singing bird.

There is the door of observation. Although a teacher may be unable to join a class which is studying child nature, in a general way, she may study real children around her in a special way. The door of memory lets her look back over her own life to read child life through its pages.

Then there is the door which leads to the cultivation of her personality. Even the simple matter of looks, dress, quality of voice, has its influence upon the child she is teaching, and most important of all is the door of communion which opens to bring her into close touch with the Great Teacher of us all.

Mrs. T. H. Hageman, California, North, described the *Hand Work Section of the Graded Union* which helps teachers in model making, map drawing, book making and sand table work in their own schools.

The hand-work section has fifteen minutes at the beginning of each session. The lesson includes tables and blackboard. The materials, such as pasteboard pulp, salt and flour for models, cardboard for book covers, are brought by each individual to class in response to directions given in the notice of the meeting.

The leader provides a finished model, such as an Oriental chariot,

and places on the blackboard a large pattern of the parts of the chariot, with dimensions indicated, also a list of Bible stories in which the finished model can be used.

A brief lesson introduction or lesson illustration is given showing the use of the model or map.

The class studying the principles of hand-work from the text-book meets at a later hour. The hand-work section takes up the making of the "extra honor" books in junior graded work, the book covers and decorations for regular work of each quarter, special work for special occasions; Temperance Day, Thanksgiving, Easter, Christmas. The making of missionary charts, missionary scrap-books, cradle roll helps, New Year and other special souvenirs is also briefly outlined.

Miss Lucille Simcoe, Virginia, told about her *Junior Department Teachers' Meeting*.

Every superintendent faces this problem: How to keep pupils interested. An interesting teacher will solve the problem. Teachers as well as pupils can be kept interested by giving them something to do. Let every teacher be familiar with the entire course. This can be accomplished by meeting weekly, studying three lessons a week, until the four years' course is complete. Helpful suggestions are passed from one teacher to another, thus inspiring each other. Perplexing problems are discussed and programs arranged for special days. Make your teachers feel the department is theirs as much as yours.

The junior home department is discussed at our weekly meetings. This home department work is with the children in the home for prevention of cruelty to children. They are "shut-ins," and cannot go to Sunday School, so we take the Sunday School to them. They are delighted to be members of the Sunday School. Their names are called, so they feel that they really belong. They contribute even to making sacrifices by withholding nothing for their personal pleasure. It is their desire to help "some one else." Thus, you see, they have the spirit of the Master.

Opportunities for Specialization in Training afforded by one city, Birmingham, were explained by Miss Minnie E. Kennedy, Alabama.

As a pool or stream of water with irrigation ditches carries water to remote and desert places, as central schools or colleges carry enlightenment and knowledge to related schools, scattered in remote neglected regions—so a central city organization with related agencies and activities carries help and inspiration to the remote and neglected districts.

In Birmingham are many agencies for training elementary workers,

so related to each other as to make it possible to cover the whole field. The elementary field force of the city association has superintendents and assistants for cradle roll, beginners', primary and junior departments. These workers conduct department conferences at the district conventions held every Sunday afternoon in some one of the thirteen city districts. They also help the workers in the individual schools, either in their homes or at their schools.

A system of "observing" has been carried on. Teachers or superintendents of departments needing help at some special point are directed to a school which is succeeding best with this particular matter. Many problems have been solved promptly by this means. This is done systematically under the direction of the city association.

The graded union maintains sections for beginners, primary and juniors, and more recently for primary superintendents. Lessons are outlined and lesson building emphasized. The principles and practice of story work are also considered.

The school of methods enrolls large numbers not reached by other agencies. This provides instruction in methods, music, and principles of teaching, for the elementary grades. A special period is assigned each day to a consideration of graded lessons for each department, giving a broad view of the different courses.

By all these means and by the use of carefully graded standards for each department the workers are continually stimulated to strive toward better things, and become furnished to every good work.

The session closed with two stories, one of which was told by Mrs. Venice Bigelow Jackson, of Chicago, of Mary at the Sepulchre, as Mary herself relates it in Sir Edwin Arnold's *Light of the World*.

The other story, *Valiant and True*, was told by Mrs. A. O. Sheriff, Iowa.

Promptly at five o'clock the session closed with concert prayer.

Wednesday Afternoon Session

Miss Helen Palk, Manitoba, presided. The theme was Coöperation. Over five hundred were in attendance.

The session opened with the demonstration of a missionary program, *Children of Many Lands*, given under the direction of Mrs. William H. Dietz of Chicago. This exercise was very impressive and was entered into intelligently and enthusiastically by about fifty children representing forty-two nations.

Coöperation in Teaching Missions to Children was presented by William A. Brown, Chicago.

In promoting missionary instruction in the Elementary Division we place first in importance the evangelizing of the environment of the child. The whole atmosphere in which the child lives and grows should be thoroughly Christian. And to be thoroughly Christian the atmosphere must be positively missionary. To make the surroundings of the child winningly missionary, the approving personal bearing of the teacher is of superlative value. Everything the child sees and hears in the Elementary Division should bear indelible impress of the Christ's compassion for the whole wide world. Through pictures, drawings, curios, photos, maps, flags, and the like, the decorative features in the department tell the story of the supreme work of the church and are invaluable factors in creating a missionary air for the children. By using missionary hymns and prayers the worship of the Elementary Division is given the note of universal interest and devotion.

In certain graded lesson series as well as in supplemental studies, children are definitely taught the work of missions. Missionary literature is a rich source for story material. Missionary books are wonderfully attractive to juniors.

Children gladly share in the weekly pledged offering for missions and render with increasing joy missionary service adapted to their lives.

Plans for Using Surplus Material were explained by Rev. Samuel D. Price, New Jersey.

Primary and junior departments in Canada and the United States have collected money and purchased a baby organ for a missionary of their denomination. There are scores of requests for organs, projectoscopes, kindergarten materials, dressed dolls and talking machines. Picture gifts and other things can be sent to leper homes for Christmas. For full particulars and an introduction to a missionary of your church write to the superintendent of the Department for Utilizing Surplus Material, World's Sunday School Association, 216 Metropolitan Tower, New York. State your denomination and enclose a stamp for the reply.

Hints on *Purity Teaching for Children* were given by Mr. E. K. Mohr, Michigan.

"The Fight is on, O Christian," and in any conflict that side wins the victory which wins the children. Childhood is the key to our problems, and the Sunday School has its hand on that key.

While the home may not be freed of its responsibility, the Sunday School will always have a large place of assistance, directly, through parents' meetings, personal work and literature and, indirectly, and none



COL. ROBERT COWDEN became president of the Jefferson Township Association in Crawford County, Ohio, in December, 1866, and has had an official relation to the organized Sunday School work from that date to the present, being now, as for many years, a member of the executive committee of the Ohio Association. He has also represented Ohio on the International executive committee. He is eighty-one years of age.

DR. C. R. BLACKALL served as general secretary of Cook County (Chicago) Sunday School Association in 1866 and has been identified with organized Sunday School work almost continuously since that date. He has been for many years and is now a member of the Pennsylvania state executive committee. Since 1883 he has been editor of the periodicals of the American Baptist Publication Society. He is eighty-five years of age.

DR. M. C. HAZARD was editor in the sixties of "The Advance" of Chicago, the first paper to publish in full a report of a state Sunday School convention. Twenty-five thousand copies of that issue were used. Dr. Hazard was for many years the editor of the periodicals of the Congregational Sunday School and Publication Society. He is seventy-four years of age.



THE JAPANESE REPRESENTATIVES

Standing—S. IWAMURA, B. D., REV. H. E. COLEMAN

Sitting—REV. T. UKAI, REV. H. KAWASUMI

the less effectively, in the teaching of Bible truths. A proper emphasis of our teaching should result in obedience, self-control and correct living and should produce an attitude for all that is clean, pure, wholesome and good, and against all that degrades, defiles and destroys. The best and most vital purity work we can do is to link the life of the child with the life of Christ.

Mrs. Zillah Foster Stevens, Illinois, presented *Practical Plans for Temperance Teaching*.

Cradle roll. Through parents' departments, mothers' meetings, lectures, sermons, literature and conversations, interest parents in the twentieth century truth concerning alcohol and narcotics; their influence on offspring, growth, and development. Coöperate with mothers to secure temperance atmosphere in the home.

Beginners. Create and maintain temperance atmosphere in the Sunday School room. Beginners feel much; understand little. What they absorb influences growth, development, ideals, habits of feeling. The temperance exercises for primary and junior children; for the whole school on World's Temperance Sunday and on Anti-Tobacco Day; frequent temperance emphasis in general exercises; five minute temperance exercise; temperance songs, recitations and texts by older children;—these things create a vital temperance atmosphere absorbed by, and powerfully influencing the beginner.

Temperance corner. One corner of the room should be decorated with temperance material frequently changed—a wall-pledge with strings of signed pledge-cards attached, and draped with flags; pictures of temperance leaders; specimens of temperance handwork by juniors or older primary children.

Primary and junior. Use memory. Teach Bible temperance texts; temperance mottoes, etc. The children use eyes and ears, if not at home, then on the street, in shows, picture shows, on billboards; they see tobacco and alcohol used and sold. "Prevention is better than cure." Teach that these things are poisons; that they are *weeds* crowding out the good that should grow in our lives; that they are *giants* to be fought; *traps* that catch and hurt. *Smash the traps*. Train in *self-control*. Teach to say *No* to self, to say *No* to companions, when self or companions tempt to wrong; also to say *No* that example may help others. Develop the definite purpose to give "my best service" to God and to others.

Pledge-signing. When promoting primary children to the junior department, use the memorized "Child's Pledge" as one required exercise. The juniors before promotion to the Secondary Division should

intelligently, conscientiously and earnestly sign the International pledge, or the denominational pledge. Require the memorized pledge before promotion.

Handwork. Let juniors and older primary children illustrate temperance songs, lessons, recitations, or pledges. Display handwork in the temperance corner.

Miss Margaret Ellen Brown, Nebraska, explained *How State and Provincial Elementary Superintendents Help the Denominations*.

If we are helping at all in the Sunday School work, we are helping the denominations. (1) We help individuals by correspondence. Through state paper, conventions, conferences, county and district officers, we invite all workers to write for help. (2) We help by public addresses. The superintendent attends county conventions where there are workers from all denominations; she gives elementary methods as suggested by denominational standards. (3) We are on the field close at hand to help strong and weak. (4) We help by displaying denominational publications.

Illustrations: largest city of state; strongest denomination holds institute October, 1909; displays all new graded material published; officers of school fail to see teacher's text-book; start with pupil's material only; institute workers are gone; letter of distress reaches state office; close at hand to help.

Small county; small population; weak schools; several denominations; county convention held in loft of town livery barn, twenty-three miles from railroad; 238 people present; workers get personal help only at county convention.

Entertained in country home; find page of baby heads in Montgomery Ward catalogue; no cradle roll in Methodist Sunday School across canyon; make cradle roll; teen age girl gets twelve members at convention.

Mrs. H. M. Hamill, Tennessee, spoke regarding the *Coöperation of the Denominational Elementary Superintendents*, most of whom had gained a large part of their experience through previous association with organized Sunday School work.

She used the apt illustration of the daughter who marries and leaves her parents to establish her own home, but who retains all her former love for the home of her parents and the entire family, and is glad to visit them as often as possible. It is not surprising that so many of the denominational workers are in attendance and helping during this convention. They often assist as specialists in the state conventions or school of methods and emphasize the same standard of work. In-

terest is sometimes awakened during denominational institutes, which results in the organization of a graded union.

The worker who remains apart without coöperating was compared to the boy, crossing the ocean, who carried his private allowance of crackers and cheese, not knowing that his ticket entitled him to partake in the ship's dining-room. After several days when his appetite for limp crackers and cheese had failed, he inquired what it would cost for a good meal in the dining-room. When he understood, he lost no time in satisfying his hunger.

Mrs. M. A. Danenhower, North Dakota, gave results of *Coöperation with Public Libraries*.

The librarian of the Portland, Oregon, Graded Union asked each member to bring one book in September, 1911, to loan for circulation. The city librarian learned of our endeavor and offered to buy and lend to us additional books to be selected by our union library committee. In January, 1912, she offered to buy eighteen sets of such workers' books as we considered essential to loan to Sunday Schools.

At our next state Sunday School convention, the Oregon state librarian offered to send out workers' libraries to rural Sunday Schools, the books to be selected by our union library committee. These books are collected annually, checked, and reissued with additions.

In September, 1913, the Portland city library bought and loaned to Sunday Schools, books selected by our committee, to be circulated among teen age boys and girls. The state librarian had promised to do the same thing for the rural Sunday Schools. Our music library and library of illustrations have also been augmented by the Portland city library.

Last September, the Jamestown, North Dakota, city librarian, at my suggestion, bought a Sunday School workers' library which is loaned to the Sunday Schools of the city in rotation.

Mrs. J. W. Barnes, New Jersey, told of the developing interest and plans for *The Parents' Department*, which is designed to aid and inspire parents in the home training of their children. It differs from the mothers' meetings which are often limited in scope to the younger departments and are held irregularly on week-days. The parents' department should be a regular part of the Sunday School with its own superintendent and work. It includes mothers of young children, fathers of growing boys, parents of adolescent boys and girls and parents of young people, when numbers permit. Each group considers its own problem of discipline, moral training, religious instruction, and character building in general, as manifested in the family life.

Definite, suitable courses of study are outlined and helpful books suggested for reading. Opportunities should be provided for discussion from the point of view of the parents and the methods which they use. Classes meet, if possible, during the Sunday School hour, or if more convenient, at some hour during the week, but are affiliated as a part of the Sunday School, similarly to the home department.

The closing address was on *Workers Together* by Mrs. Milton S. Lamoreaux of Chicago.

I love the word "together." It expresses one of the deepest longings of the human heart, the longing for the presence of another. The babe cries when it realizes that it is alone. The little child at his play wants someone near to "see me do this." The lad must have a friend with whom to share his plans and aspirations. The mother must ask help of one older in experience. The doctor, business man, the statesman, must consult. Oh! "together" is a wonderful word.

But it represents more than mere hunger for sympathy and fellowship. It is the gateway to the largest results. One alone cannot accomplish the finest task, for we have diversities of gifts, and diversities of working. It took the dreams and plans and prayers of many men and women and the skill of architect and laborer, stone-cutter, mason, engineer, carpenter, designer, weaver, decorator, to furnish us such a cathedral as we meet in today. Only "working together" made it possible. But building a life is greater than building a cathedral. Now, no one of us would dare to take the responsibility for this alone, if we could. We want the men and women who are to come to think more splendidly and love more purely and choose more righteously and do more gloriously than we have done. We do not want them mere replicas of ourselves.

And God is not willing that they should be. He has planned that many shall enter into the task of building even one life. The home enters with its atmosphere and standards and examples of daily living. The school enters with its facts and its discipline. The community enters with its playgrounds, its streets and parks, its moving pictures, its bill-boards, its street scenes, its appeal to the eye, the imagination and passion. The church enters with its solemn hush, its worship, the atmosphere which makes God real. The child himself enters with his power to say yes or no, to struggle or drift, to accept or reject. God enters with his mysterious divine power of moving the will, and opening the eye, and unstopping the ear. All these are workers in making the man out of the child.

But the mere fact that many are working does not assure a splendid,

balanced life. There must be a plan into which the work of each shall fit. There must be real "togetherness." The architect knows the plan of the building, and he sees that each tiniest bit of work wrought by the humblest workman bears its relation to the whole. There is a plan for the child coming manward. It is suggested in the words, "To me to live is Christ"; Christ in the thoughts; Christ in the feelings; Christ in the choices; Christ in the actions.

Now, the home may or may not recognize this plan, the school and the community may or may not recognize it, the child may or may not see it—but the church and the religious teacher must recognize it consciously, clearly. Therefore, whether home and school or school and community are workers together for the life, the Sunday School teacher and the home, the Sunday School teacher and the school, the Sunday School teacher and the community must work together, that Christ may be brought into all that is given the child to build with.

How may the teachers work together with these other agencies? I have no new method to bring to the problems. I can only restate the old way, which is the way of patient effort, the way of persistent, sometimes discouraging, but never flagging, endeavor, "buying up the opportunity" as it comes. With the child the teacher's task is living before him the Christ motivated life. Dr. King, in his wonderful book *Religion as Life*, says that we can do for others but two supreme things, one to let them feel the impress of a life splendidly lived, the other to share our vision.

With the home, the teacher works as God's ambassador, bearing the personal message, "Be reconciled to Him."

With the school the teacher's task is to help the child see God in the ever-enlarging world revealed through the text-book. Is it too much to say that her task also is to add to her prayer list the five-day teacher of her children? Yet would Christ stop even there, or would he say, "Bring them to me?"

As a worker with the community the teacher will not dare to ignore public movements for bettering conditions around the child. There need be no apprehension on the part of the powers of darkness so long as the religious leaders of the children are indifferent to moral conditions in the community. The suggestive moving pictures, the brazen bill-board, the absence of a clean playground, can erase from the mind of the little child the most wonderfully taught lesson. Unless the little child can play religion into his life, the teacher's problem is a serious one.

But to work successfully with child or home, school or community, the teacher must in a very conscious way be a worker with God.

This means that she is really laboring with the great Enricher. What are five loaves and two fish before the need of even one child till they are touched by Him. "In every thing we are enriched in him."

Prayer was offered by Mrs. H. M. Hamill.

Thursday Afternoon Session

Mrs. Mary Foster Bryner, Chicago, presided. There were seven hundred and thirty-five in attendance.

The opening service was a Junior Temperance Demonstration, conducted by Miss Elizabeth Maltman, Chicago. It consisted of the following fifteen minute program presented by twenty-seven juniors wearing the young campaigner's cap and button and carrying the pennant "The Liquor Traffic Must Go." All joined in a temperance yell, "Who are We? Who are We? Young Campaigners, don't you see? Shout for Victory! Strike the blow! The Liquor Traffic will surely go."

Mrs. Isaac Sewell, Tennessee, told how permission was secured for a Sunday School exhibit and demonstration during the Tennessee State Fair in September, 1913.

We put up the display as artistically as possible. The whole room was decorated in green and white. We were furnished with three large glass show-cases, and two long double-decked tables. We put up our state map with counties decorated with the blue and gold stars. Our exhibits consisted of drawn and relief maps of the Holy Land, Paul's journey and mission fields, books of original design, containing illustrated hymns and Bible stories, missionary stories, and the regular work-books used with the graded lessons. There were home made cradle rolls, birthday calendars, honor rolls, cradles, birthday cakes, candle boards, missionary and temperance posters and souvenirs for special days.

One of the most instructive features was a demonstration each day, from eleven to twelve. Sunday School teachers of different denominations brought classes of primaries and beginners and conducted a program just as they would have done on Sunday morning. The Sunday School booth was a center of attraction from early morning until late at night. Children and grown people came to see which books, maps and models received prizes, and to judge whether they were justly awarded. Some of our first prizes went to country Sunday Schools, but these schools had teachers who attend district and county Sunday School conventions.

For the next two hours the audience separated into five sections, each in a separate room with a special program. Space prevents more than the briefest report of each.

Cradle Roll Section

There were ninety-eight present. Mrs. J. A. Walker, Colorado, presided.

Mrs. Nellie T. Hendrick, New Hampshire, spoke about *A Cradle Roll Standard*.

The cradle roll is the corner-stone of the Sunday School and church: therefore, it should have a standard of efficiency. [See standard, page 150]. It is essential to have a competent superintendent who should make a systematic effort to secure members from birth to three years of age, and keep record of names, addresses, date of birth, promotions and removals.

Birthday recognition, calls at the home, especially in the case of sickness or death, and a fitting remembrance sent, having social affairs for babies and mothers, meetings for mothers, and literature on child training supplied, insure coöperation between the home and Sunday School.

It is recommended that promotion be made at three years and no child should remain on the cradle roll after the fourth birthday.

If children attend Sunday School before promotion there should be a special class and lesson for them that the regular work of the beginners' department be not interrupted.

Mrs. Bryner reported the success of the cradle roll campaign as previously given before the main convention. Over a million new babies have been enrolled during the triennium.

Mrs. A. L. Grebel, South Dakota, said, "That the cradle roll is often a greater force than the pulpit has been realized through the work of the Cradle Roll and the Rocking Service.

The impressions that find their way to the hearts of many and the definite results realized give one courage to do the greatest work in God's kingdom, that of receiving and enrolling a tiny infant as a cradle roll member.

To gain inspiration, we need not wait for results, but turn to the words of our Master, "Suffer them to come to Me." We need to place the child before us to learn the great lessons of life. Is there a more beautiful example of the kingdom of heaven than the face of a little child? Nothing so touches our whole life as when that face is seen in the tiny cradle rocked by four little beginners with other innocent

faces grouped around, taking their part in the singing and in the prayer as it goes up to God in all reverence. He will never fail to send a holy influence to the soul of the child and to the parents.

I have seen families converted, older brothers and sisters drawn into the church and many touched through the gateway of the little child. How true! "A little child shall lead them."

Miss Sarah M. Storey, Maine, told about *Coöperation with Cradle Roll Mothers*.

When one discovers that the foundation of a successful cradle roll or beginners' department is the enlistment and coöperation of the mothers, the battle is half won.

But how to secure this coöperation is a problem. This involves a large amount of personal work on the part of the superintendent, such as visitation in the various homes and correspondence.

Many schemes have been tried, some purely social, others educative, but the best results have been obtained in one school by mothers' meetings held bimonthly. A committee of ladies arranged a program consisting of choice music followed by prayer, then an address by some speaker who was an expert in his line. Some of the subjects were: *Supervision of Children's Play*; *Children's Fears*; *Nutrition* (By a Specialist); *Sunday Afternoons in the Home*; *What Does Christmas Mean?* *Discussion of Santa Claus*; *Disinfection*; *What Shall I Tell My Child?* (Sex Problems); *Warnings*; *Care of the Eyes* (By a Specialist); *Tuberculosis* (By a District Nurse); *The Care of the Child*.

A question box and light refreshments followed the address.

Hints on *Cradle Roll Promotions* were given by Mrs. W. N. Wiggins, Texas.

Attendance of parents should be urged. The exercises should be brief and simple with decorations in green and white. A living arch may be made by a few beginners facing each other and joining their raised hands. The little white fence is attractive with green vines entwined and a gate held open as children march through.

The cradle roll superintendent extends greetings to parents and visitors and presents the cradle roll certificates. The beginners' superintendent greets these little graduates and welcomes them to her department. The beginners add their welcome, presenting the class flower, a white rosebud. A simple concert prayer is offered and a march played while all leave the platform.

Mrs. E. R. Michaux, North Carolina, told how *The Cradle Roll Class in the Sunday School* may meet in an attractive corner of the beginners' room. A table is needed, preferably a sand table and tiny

chairs. The cradle roll superintendent and her helpers care for these little ones. After the opening service, the cradle roll superintendent should gather them about her and tell them the simplest Bible stories, or use the new *Object Lessons for Little Children*. Good pictures and the simplest songs will help to impress these tiniest children.

Miss Maggie Wilson, Maryland, explained that a series of *Object Lessons for Little Children*, suitable for use in the home or Sunday School, has been prepared by Miss Danielson.

Keeping in mind the limitations of the child-world, these "Object talks," and all things connected with home life, bear to the child a message of the Heavenly Father's love and care, and awaken in the child's heart love and gratitude.

A little leaf unfolded in the sunshine. "Catch the sunshine, hold fast the sunshine," whispered the tree to the leaf. By and by the time came for the leaf to leave the tree. "Hold fast the sunshine," said the tree. The leaf fluttered down, but it carried with it the sunshine.

In these lessons one word is whispered over and over to the little child till "neither things present, nor things to come," shall separate it from the Heavenly Father.

Mrs. R. J. Hutton, Michigan, told about *Helps for the Cradle Roll*.

The most important help for the cradle roll is a hard-working, never-tiring, conscientious, consecrated, Christian cradle roll superintendent. In the large schools she needs assistants and the little cradle roll mothers are chosen from the primary and junior departments, it being their duty to carry flowers, cards, messages, etc., to the mothers. The boys can also help in some of this work.

The Cradle Roll Superintendent, a quarterly, contains fine suggestions, also the *Golden Now*, and *The Baby's Mother*.

Record-books, enrollment cards and wall-roll are needed, also enrollment and promotion certificates. Cradle roll pins, offering envelopes, etc.

During the short conference which followed, Mrs. Elizabeth Sudlow, Illinois, gave some helpful suggestions.

Beginners' Section

There were one hundred and five present, Miss Minnie T. Allen, Arkansas, presiding.

The Little Child at Worship, as presented by Mrs. W. C. Edmondson, Tennessee, is condensed as follows.

A peep into the beginners' department on the Sabbath day shows

us a company of very little children assembled to be trained in the public worship of God's house.

Reverence, the spirit of true worship in this class must be "caught rather than taught" and it is important that it should be in the hands of a consecrated teacher as well as a skilful one.

The program should be varied, educative, worshipful. While an informal program is used, it should be carefully planned. It should extend the happiness and freedom of a loving home circle, while at the same time promoting a feeling of reverence for the day and place.

Simple, child-like prayers and songs, rest and fellowship exercises, giving, conversation and Bible story make the hour interesting, educative and worshipful.

An outline was suggested and worked out in detail to build a program for a class of little children in the summer time.

Miss Maude L. Dance, Kentucky, told of the importance of the *Beginners' Standard of Efficiency*.

When first told of God by the nurse, Helen Keller replied, "Oh! I have known him for a long time, only I didn't know His name."

As teachers of little children it has been given to us to introduce the loving Heavenly Father and to name the name of Jesus. To aid us in this wonderful undertaking of leading the child to the Father, we have for our use the following standard which largely meets the three-fold need of the little child. In condensed form the points are: a beginners' department or class; separation; eye-teaching; graded lessons; annual promotions; trained teachers.

Let us be encouraged by the thought that as we meet the needs of the children, just so are we meeting our own for we are told that "Children are the hands by which we take hold of heaven. By these tendrils we clasp it and climb hitherward."

Cradle Roll Class and Object Lessons for Little Children, were explained by Mrs. Anna N. Ross, Montana.

In response to the frequently expressed need of a simpler course for the youngest children in Sunday School, Miss Danielson has prepared a series of very simple object talks now appearing monthly in the *Pilgrim Teacher*. She believes that the child's surroundings should be interpreted for him religiously. Month by month, the lessons are about "The Clothes We Wear," "The Food We Eat," "The Houses We Live In." In April and May, "Our Families."

The first lesson of this last group is about "Fathers and Mothers." Lesson two is about "Minding" with the little verse, "Children, obey your parents." Lesson three introduces "Brothers and Sisters," and

lesson four teaches the privilege of "Helping in the Home," with the verse, "Love one another." Lesson five illustrates "Kindness toward Visitors," and lesson six is meant to teach about "Being Polite" in the home. Then all these lessons are briefly reviewed. They are very practical and helpful for older cradle roll children and the youngest beginners, and may be used either in the Sunday School or in the home.

Miss Hazel A. Lewis, Ohio, told *How Graded Lessons are Helping Beginners*.

There is charm in these words, "are helping." A few years ago we were saying, "the graded lessons are designed to" do certain things. As we knew them better, we said, "they will" meet spiritual needs. But now our eyes have seen. The beginners' lessons were attractive when they were fresh from the press, because of their own worth, but now each lesson has become dear because of its association with little children who have been helped.

The beginner's greatest need of help is in making the complex adjustments to the people and things of his environment, and in understanding the causes and relationships he finds in the world. He needs parents and teachers who explain things to him fully. And no explanation is big enough which does not include God.

The graded lessons are helping him to understand and leading him into true and spontaneous worship in God's house and out of it. They are giving him pictures of action, in story form, to guide him into loving deeds and obedience that he may please his Father in heaven.

What the Beginner Should Know Before Promotion, was presented by Miss Emma Lemen, Indiana.

With his physical, mental and spiritual needs in mind, our aim is to lead the little child to the Father. In helping him to know and love the kind Heavenly Father we weave simple Bible truths in the stories of God's love and care. "He loved us and sent His son." "He careth for you." "We love, because He first loved us," etc. Jesus' invitation to little children is the center of the story of the blessing of the children. Stories of kindness and obedience lead him to consider others. Simple songs and natural prayers should become a part of his life. He should hear the Christmas story, telling of God's greatest gift of the Christ to all the world.

It would be better if every beginner in America could arrive at promotion time with a mind and heart which sees God's love and care behind each thing in his daily life, than that he be able to recite much which has no meaning to him.

Expressional Activities, were described by Miss Elizabeth Harris, New York.

Whatever form the expression may take, it must be the *child's*, not the teacher's nor any other adult's. There should be the expression of the child's worship; through simple songs and words, he should express his worship: the simple "thank you" and praise songs, and songs of nature. The music should be worshipful. The prayer must be simple and childlike in thought and words. There must be the attitude of prayer.

Expression of the lesson may be: Retelling the story in the child's own way; dramatizing the story very simply, without elaboration, in the child's way; hand-work, remembering that this is a means not an end. Beautiful books are not important. It is important that the lesson may make a deeper impression on the child.

Expression in life is the ultimate aim. Through songs, stories and pictures which teach God's care he may be led to trust in the Heavenly Father; through singing the nature songs, hearing the stories and drawing the leaf or flower, he may see God in everything; through the stories of people who have been kind and loving, and through acting out those stories and pasting pictures of those who are doing these things, he may become like them—this is our aim, that even with these little children the lessons may be translated and expressed in terms of life.

The conference period was in charge of Miss Irene Noyes, Arizona, whose Beginners' Department in Phoenix has grown from thirty-five to one hundred and eighteen children. The discussions were practical and profitable.

Primary Section

There were two hundred and twenty-five in attendance, Mrs. Maud J. Baldwin of Pennsylvania, presiding.

The importance of *Graded Worship and Praise for Children*, was presented by Mrs. W. B. Fergusson, Arkansas.

This implies in the larger schools the separate session, not only for lesson period, but for a program of worship suited to the understanding and needs of primary children. They can enter heartily into a worshipful program of music and prayer with responses in simple texts of Scripture. The spirit of praise and thanksgiving is strong in childhood; children cheerfully respond with their offerings that they may extend similar blessings to others. An appropriate opening ser-

vice of twenty minutes in a primary department produces a happy worshipful atmosphere for the period of instruction which follows.

Suggestions for a July program were given, considering the material in lessons 41 and 42 for the three years of the primary department, showing points of agreement which could be emphasized in the general program.

Before the primary superintendent retires on Saturday night she should know definitely what she intends to do in her department program.

Miss Bertha Lainé, Ontario, convinced all that a primary standard should emphasize: (1) Organization, because crowding into one class children of various ages and abilities makes impossible personal contact and limits the teacher's power. The organization of departments and grading of classes overcome these difficulties. (2) Equipment. Nurture alone can produce reverence, devotion, gratitude, etc. It is possible only when a separate session, apart from the teaching of any lesson, is conducted. (3) Eye-teaching through pictures, objects and blackboard teaching is indispensable. "An ounce of pictures is worth a ton of talk" and "One teacher plus a piece of chalk equals two teachers." (4) Graded Instruction. Only progressive and constructive lesson courses can meet the needs of the rapidly developing child. All ungraded courses are a hardship to the teacher and pupils or defective in results. (5) Regular Promotions. Perfect gradation necessitates regular and systematic promotions from grade to grade, from department to department. (6) Teachers trained. The measure of opportunity in any occupation gauges the efficiency needed. To lead childhood to become sensible of oneness with the divine heart before any sense of separation is felt forces upon teachers unbounded effort in seeking efficiency.

Miss Daisy Magee, Georgia, gave a *Demonstration of the Need of Training*, using dolls to illustrate the teachers and pupils.

This demonstration represents three classes of teachers, the untrained, the partially trained, and the trained. The untrained teacher stands before her class with the "Lesson Help" in her hands, the children may be seated on an uncomfortable bench facing a window. The partially trained teacher groups her pupils about her in chairs. They are seated so that the light comes over the left shoulder. She teaches without lesson help in her hand, and uses the blackboard and pictures. The trained teacher places her pupils in chairs around a table, uses pictures and the board in teaching, with the Bible in her hand. A scrap-book of well-selected songs, hand-work material, a

birthday bank, a record-book, an offering basket, and a box for holding materials are a part of her equipment. She makes the room and teaching as beautiful as possible.

Miss Meme Brockway, Pennsylvania, told *How the Primary Graded Lessons Help Children To Choose and Do the Right*.

A girl of six stood in the freshness of a glorious morning looking at the ocean. Her mother heard her say with upturned face, "Thank you, God, for this lovely morning." Was that not true worship?

In the older days of primary work the children had two stock answers, "Good," and "God." Teaching was vague for the lessons were not related to the child's needs. Graded lessons are within the child's comprehension, meet the varying needs, create realizable ideals, which produce the reaction of right choices and right deeds.

Continent-wide replies to a recent questionnaire agree that through the use of the primary graded lessons the children see and feel the Father's love and protection as revealed in nature; prayer becomes perfectly natural and they seem to understand what it means to be a Christian. These are very significant statements.

Many instances of steadfast choosing of the right and actual self-sacrifice could be given. "One could wish for every child a mind capable of noble choices and a heart capable of a great love." Those who have used the graded lessons have watched this wish reach fruition in the lives of many primary children.

Plans for Hand Work were presented by Miss Mabel L. Bailey, Wisconsin.

Workers in small schools must come to realize that no matter what the handicaps are, the needs of the pupils can be met.

One school had five curtained rooms. The beginners had the large lesson pictures pinned up and could point out objects in them. By kneeling before their little chairs, using the seats, they did hand-work as the teacher suggested. The primary children had their curtained corner in an open space and had little chairs and folding tables on which they worked. The juniors sat in a pew which had been loosened and pushed back, thus giving room for folding tables.

Another school used lap-boards of light weight wood, and another of heavy paper. Still another had a board hinged on to the back of the seat which could be raised up as a desk. Some boards across the top of two pews furnished a support for the sand-table. Beautiful scrap-books, illustrated hymns and psalms were made at social meetings in the teacher's home.

A parents' reception at the church helped. Each curtained room

contained samples of hand-work made by that class, and a hand-work souvenir made by the pupils was given each visitor.

Mrs. T. H. Hageman, California, North, gave practical suggestions for *Activities and Hand-work*.

Hand-work helps to deepen the lesson impression and leads to right thinking and right living. It is an aid to memory. It helps to take the lesson into the home and interests the parents.

It is planned and directed by class teachers helped by the department superintendent. Each department holds a quarterly meeting at which regular and substitute teachers actually work out the details of the quarter's lessons making samples for each grade. Special work for Easter, Christmas, Thanksgiving and temperance books is done by children at the class tables during fifteen minutes before beginning the regular Sunday School program at ten o'clock.

Regular hand-work immediately follows the lesson teaching in each class under the direction of the class teacher. Junior regular hand-work is done at home during the week.

Oblong class tables in each of the elementary departments can be made to order of light weight wood at one dollar and a half each.

Each class teacher has a box with all her supplies, pencils, wax crayons, rubber bands, clips to fasten pages into book covers, so no time is lost in distributing supplies.

Home work includes Easter and Christmas cards made by primary pupils, missionary scrap-books, cradle roll picture books, etc.

The meaning of memory verses is understood and the great truths about God's love to us, our expressions of love to Him and to others, are made plain. Verses about the gifts of the Heavenly Father, the story of the birth of Christ, and the resurrection of Christ, and in the junior department the great church hymns are memorized easily while illustrating the books.

Miss A. L. Williams, Alabama, spoke of *Memory's Storehouse of Scripture, Song and Story*.

The pupils of the primary department are committed to our care at an early period of development and it is our duty to store their minds with all that is highest and best. Surely the Bible passages are the right seed to sow in their minds and hearts, for they will gather their fruit often in the coming years.

How can we transfer this Scripture, song and story to memory's storehouse? The department must be graded, having as many classes in each grade as necessary, with a faithful teacher for each class. The superintendent must inform each teacher as to the work required for

the year and hold her responsible. The teacher must do this work Sunday by Sunday, a little at a time, developing each verse, suiting it to the understanding of the pupils. The superintendent must skilfully weave it into her programs, calling for it often from the platform, for, by much repetition memory will make it her own forever.

Mrs. Baldwin conducted the closing conference. There was some discussion as to whether more or less Scripture is memorized with the graded lessons than formerly. The correlation of the memory work with the lessons was considered more valuable than arbitrary memorizing, as it is better understood and more easily translated into daily life. There was discussion also as to the best time for hand-work. Some felt it should immediately follow the lesson presentation while others preferred it as a part of the review the following Sunday, and some thought that it should be done at home. It was requested that all who used primary graded lessons should stand. It seemed as if everybody stood. The request followed that all who used uniform lessons in the primary should stand. Fewer than a dozen responded.

Junior Section

There were 205 present; Mrs. Phebe A. Curtiss presided.

Although some were standing and others were seated on junior tables or stair-railing, there was no diminishing of attendance or interest during two hours of special session, which was opened by Mrs. E. C. Knapp, Washington, East, on the topic, *Training Boys and Girls in Worship*.

If ~~on~~ boys and girls are to have a religious experience, they must not only recognize a higher power, but must surrender themselves in worship and service.

The plan of the graded school gives a fine opportunity for the adaptation of forms of worship to the needs of pupils. Since the introduction of graded lessons, junior teachers have been requesting more time for the class work. Therefore, the general program for the department must be most carefully planned.

The pre-session music should be devotional in character. The Scripture lesson gives opportunity for much memory work. It is desirable so far as possible to use the Scripture that has been developed in the junior lessons. The four grades of work may be recognized. Prayers should be brief, earnest, and definite. Unison petitions and responses are very helpful.

The juniors delight in many of the church hymns. The use of these instead of cheap songs will add much to the junior session.

Worship in the Sunday School is only an introduction to worship in the church. The example of the teacher in entering heartily and joyously into the service of worship will have a potent effect upon the junior pupils.

The importance of a *Standard for the Junior Department*, was illustrated in chart form by Mrs. Sue Stuart Brame, Mississippi.

Our standard must be growth, knowledge, adaptability. If we place our girls and boys of nine, ten, eleven and twelve in the scales on one side and on the opposite side the standard of efficiency, how will the balance be? Our standard must produce results that are active, capable, and energetic, giving to the world juniors who are prime movers in the field of action.

By united effort, work and play, high ideals, character building, we make a life that will be weighed in the balance and not found wanting.

We must hold the key of knowledge that will unlock the door of adaptability, admitting us into the city of a soul whose possibilities surpass all imagination, whose growth can only be limited by the powers we possess.

Miss Josephine L. Baldwin, New Jersey, who wrote the syndicate text-books for junior teachers and pupils, expressed her gratitude at the *Spiritual Results with Junior Graded Lessons*, which we are just beginning to realize, as the four years' course had not been taught in full until September of last year. The lessons for junior boys and girls had been carefully, prayerfully chosen for a definite purpose, and the aim is being fulfilled. Some of the results are a real interest and love for the Bible, a strong desire to know and choose and do the right.

In this period of hero worship, the ideal of moral heroism has been strengthened, the stories and lives of heroes, Bible and missionary, have made a strong appeal and inspired some to express themselves as hoping to give their lives in later years to similar service. There is increased appreciation of Jesus Christ as a hero as revealed in the power and majesty of His life.

Miss Harriet Edna Beard, Missouri, gave plans for *Home Study and Note-books*.

Credit should be given for memorization of Bible verses, correlated

passages, hymns, books of Bible, etc., also completion of daily Bible readings and note-books. The names of those making a perfect record should be placed on a first honor roll.

The superintendent must have a vision of the value of home study. She must know her pupils and how to lead them to accomplish the work. The teacher must be diligent, willing to make any sacrifice of time and effort.

Home coöperation is essential. It may be secured through the exhibit of note-books, parents' meetings, junior home department and frequent touch of teachers and superintendent. The effect of home study and note-books cannot be measured. They revolutionize the spiritual tone of the home. They bring forth the dust covered Bible and open it for parent as well as pupil.

They change the life of the pupil. Recently, Edith said, "Mother says I am a changed girl since I have been studying these lessons and preparing my note-book." So little by little schools, homes and lives are being transformed by Bible study, memory work and note-book prepared in the home.

Mrs. M. L. Paterson, Illinois, described her plans by which she secured good results with *Extra Honor Work*.

Find out what the pupils do at school in color work, designing and map work that you may be able to suggest things they may do without the teacher's help. Let the teacher be enthusiastic and encouraging.

Then have an annual Sunday School exhibit day when all the work of the pupils is exhibited. Give the maps, covers and extra honor books a prominent and attractive setting.

Hold the exhibit in the late spring but talk of it often and appeal to their pride to make it worth while. Keep the best books to form a permanent exhibit, to be changed as better work is done.

Have the program at the exhibit consist of memory work of the different years and a drill on the books of the Bible. This will encourage the other classes to do even better work.

The parents and friends gradually come to see the worth of the memory work and honor books and take great pride in both.

Mr. Wm. K. Spilman, Arkansas, outlined his plans for teaching the *Correlated Memory Lessons and Promotions*.

Many junior workers have trouble getting the memory lessons learned. In many instances the fault lies with the superintendent rather

than the teachers. The superintendent must have knowledge of the four years' lessons and all memory work. Teachers should be required to "dig out" the correlated work and return to the superintendent written outlines for each quarter. The superintendent should use these memory lessons in programs and Bible drills and should stress the memory work at the beginning of the year and occasionally call for demonstration from classes. A Bible drill period is as important as the lesson period, but the superintendent must vitalize it by making use of the material being taught. Do not cram for promotion, but teach every session, for the golden memory period of junior years, like the impressionable wax cylinder of the phonograph, records every thing and reproduces without another recording. Do not give premiums or rewards except honorable mention. Promote all of the class, but those who wilfully neglect work may be transferred without honor but this is to be done only in extreme cases.

Miss Lucille Simcoe, Virginia, outlined her plans regarding *Week Day Junior Activities*.

To accomplish all good possible, we cannot confine ourselves to mere Sunday contact with pupils. We must establish week-day contact. I accomplish such contact by a boys' club and a girls' club which meet weekly. I obtain through these weekly meetings an insight into the spiritual and physical welfare of the pupils, and, too, of their families. On Sunday a child is restricted; the week-days mean liberty, and hence the expression of his natural self.

These weekly gatherings we term weekly business meetings. When occasion demands, we have social, missionary and other special meetings.

When forming clubs, create as many offices as possible, because a junior feels the necessity of his presence at a meeting when he feels the weight of office.

The motto of our clubs is "To give a cup of cold water in His name." Instances of applying our motto are: *Boys' work*:—Gave clothes to a ragged boy; a pound social netting nine dollars to a minister; fourteen dollars to a destitute man; lodging to a homeless man; Christmas treat to twenty-one children; provisions to two families; *Girls' work*:—Clothed a girl; prepared and sent pictures, post-cards, etc., to the surplus material department; made and sold dust caps; sent flowers to hospitals.

Mrs. Herbert L. Hill, New York, conducted the conference which closed this practical and helpful session, although there was not time for all who desired to ask questions.

Small Schools Section*

There were 102 in attendance, Miss Wilhelmina Stoker, Illinois, presiding.

Suggestions for *Graded Worship in Small Schools* were given by Mrs. M. H. McArdle, Virginia.

The aim of worship is to make the child very sure of God. The spirit of worship is in the heart of every child but must be given the chance to develop.

Worship material must meet the interest of the child; there must be a point of contact between his experience and his worship. Material that meets the needs common to the children of the three departments must be used; also simple material dignified for the older boys and girls and that which seems beyond the younger ones made simple by explanation and story. Give children in each department some special part in the worship. Make your older boys and girls coworkers for and with the younger children. Show your appreciation of their coöperation. See that the teachers of the older classes take part reverently in the worship.

A sample program was outlined of Scripture, responses, prayers and songs, designating suitable parts for beginners, primary and junior children.

Miss Martha Robison, Pennsylvania, suggested *How to Attain the Standard*.

The standard provides for classification, separation and equipment. No matter how small the number, the beginners', primary and junior pupils should be taught separately. This is possible by having an assistant for the first group, and the assignment of hand-work for the other two, alternating the period for lesson teaching and hand-work so that both groups are taught. Separation is the second essential. Screens or curtains are neither costly nor unsightly. They may be secured if the teacher is determined. For eye-teaching, pictures may be gathered from many sources; a few sheets of manila paper, and a piece of marking crayon answer admirably for a blackboard.

The graded lessons are more easily taught under above conditions if

*When planning the program, it was considered doubtful whether it would be wise to plan an additional section for elementary workers from the small schools in villages and the country. It was a question whether such delegates might not prefer to attend the more definite sections for a single department. However, the experiment was tried and speakers chosen who had experience of their own to draw from, during some period of their work. It was a gratifying surprise that more than one hundred chose this section, some of whom had to stand.

the teacher studies the text-books than lessons selected for adults. The graded lessons imply regular promotions. The teacher who will study a teacher training course and apply the lessons to her own work will find ways of accomplishing all the rest.

Miss Wilhelmina Stooker, Illinois, explained how the small school may have *Graded Organization and Equipment*.

Not how may a school have all the grades but how can each pupil have the graded work, is the problem the small school must consider. Separate at least these five groups: (1) Children under school age; (2) children who are beginning to read; (3) children who read and write readily; (4) young people; (5) adults.

Be content with small classes of never more than six or eight. Give even one child the best. Let one teacher teach two grades of work if necessary. Provide separation in the one-room school by using curtains and screens. Use small boxes for seats or foot-stools where you can not afford low chairs. Use seats or lap-boards for tables or fasten a drop-leaf shelf to the back of the pew. Clip pictures from magazines. Begin to collect material. Keep your eyes open for the best. Don't be stingy of time or money. Believe you can do things. Don't forget to put the child in the center of it all.

How to Use Lessons in a Small School was presented by Miss Margaret Ellen Brown, Nebraska.

Three things are necessary before any effective work may be done with Graded Instruction. 1. Believe graded religious instruction is necessary to meet spiritual needs at each stage of development. 2. Believe that one pupil is worth while. 3. Believe that the best is none too good for country folks. *First Step.* Get copies of the Prospectus, Curriculum Chart and samples of material. All workers meet and study these carefully. *Second Step.* Write a list of all pupils, then ages and grade in school. *Third Step.* Group the pupils under thirteen years in perhaps three groups, as conditions vary. First group, pupils under six not in school; second group, pupils learning to read and write, six to eight years; third group, pupils nine to twelve who read well. Start groups with first year's work for beginners, primary, junior. By planning and teaching as day teachers do, one teacher may, for two years, teach two or three small groups at one time, using hand-work in the session.

During these two years pray for and train teen age pupils to take classes, as more than one class is needed in each department.

In Nebraska 202 schools of sixty or less, report 552 classes using graded instruction.

(Samples of work done in country schools were shown.)

Mrs. Isaac Sewell, Tennessee, said, regarding *Memory Work and Promotions in Small Schools*:

The child in the small school has the same characteristics as the child in larger schools, and will be helped just as truly by memorizing songs, Scripture, etc. One way to make memorizing attractive to the juniors is to make memory text-books, with original book covers, decorating each page and illustrating each text. Expect them to learn choice chapters of the Bible, also the fine old hymns of the church, printing them with illuminated capital letters, or putting them in tablet or poster form.

Children love all special days, when there are decorations and visitors. Promotion exercises should be selected for each grade from the work done during the year. Have an exhibit of all hand-work, or honor rolls of attendance, punctuality, and other merits earned. Let promotion exercises be before the whole church with pastor and church officials present. It should be a dignified as well as a happy day.

This successful session closed with a helpful conference, conducted by Mrs. Jean E. Hobart, Minnesota.

At the conclusion of these five sectional conferences, the large audience reassembled for the general address. The interest continued unabated, although nearly two hundred stood. After the address, the session closed with prayer by Mrs. Bryner.

THE CHALLENGE

MARGARET SLATTERY

My challenge is in three parts: (1) What do you know? (2) What can you do? (3) Can you love?

What do you know? It is so hard to make people believe that one cannot teach what one does not know. It is easy enough to know things that are found in books. I find teachers teaching that which they do not know, things about the Great Book, hit or miss things about that great thing which we call religion. One cannot teach religion unless he knows what that religion is.

What have you to tell to your children? What can you say to the little five-year-old who is afraid in the dark? Absolutely nothing unless you have walked through life and its dark places and have said, "I am

not afraid." You cannot tell a little fellow who is afraid in the dark, "God will take care of you," if you do not experience it in your every-day life. If you do not *know* this, you have nothing to say.

When I go up and down this country and sit in the church pews, I sometimes hear men in the pulpits who have nothing to say; men who are giving to their Sunday School classes things which they do not *know*. I go into Sunday Schools of every sort and condition and I hear *words, words, words*.

I have come to you this afternoon to challenge you women to let no word fall from your lips until in your heart, your soul, and your daily experience you know that it is true.

What can you do? Can you control yourself when your temper arises? Can you keep back those sarcastic words? You never know whether any one is a Christian until you have lived with him a week. Oh! to live in the common places, with the common, every-day things, things in the house that go wrong, like the broken faucet. It is hard to live in the presence of little things. The things the child can see you do with yourself in the presence of little things, little temptations, count for more than you can say.

What can you do? I challenge you as I challenge my own soul to do as you have never done before. The church of the Almighty God needs no more words. We have had words enough. The church of God needs today individuals who can *do* and let other people see them do.

Can you love? I mean the love that will live until you are eighty and more, and I mean the love that can move everything out of the way, without limitations, that it may smooth the path for the one who is loved. "Greater love hath no man than this, that a man lay down his life for his friend." The love that will lay down its life every day with none to look or to praise, like the love of that father, a laboring man, who worked for his family of nine and received only eighteen dollars a week, and in fifteen years had never taken a trolley ride for pleasure. I mean the love that mothers give, real mothers, every day; I mean prosy love, the commonplace love of which poets do not sing. I challenge you to so love.

What do you know? What can you do? Can you love? I challenge you in the name of God, in the name of a long line of little children, in the name of the boys and girls; I challenge you to *know*, and *do* and *love*, and may God bless you in knowing, doing and loving.

RECOMMENDATION OF ELEMENTARY COUNCIL

At a meeting of the Elementary Council, June 26th, thirty states and provinces were officially represented by their elementary superintendents, eight others by substitutes, and two others by visitors.

Recommendations regarding changes in the elementary standard were approved as follows:

Elementary Standard of Efficiency*Organization.*

1. A Cradle Roll (birth to three.)
2. Beginners' Department (or class) children 3, 4 and 5.
3. Primary Department (or class) children 6, 7 and 8.
4. Junior Department (or class) children 9, 10, 11 and 12.

Equipment.

5. Separate room or separation by curtains or screens for each department.
6. Blackboard Pictures, Objects, etc., used in all three departments.

Instruction.

7. Graded Lessons for the Beginners.
8. Graded Lessons (or Supplemental with the Uniform Lessons) for the Primary.
9. Graded Lessons (or Supplemental with the Uniform Lessons) for the Junior.
10. Correlated Missionary Instruction.
11. Correlated Temperance Instruction.
12. Regular Annual Promotion Day.

Training.

13. Each teacher a graduate or student of a Training Course, or taking specialized training through a Graded Union, City Training School, School of Methods, or the reading of one specialization book a year.

Beginners' Standard	Points 2, 5, 6, 7, 10, 11, 12, 13
Primary Standard	Points 3, 5, 6, 8, 10, 11, 12, 13
Junior Standard	Points 4, 5, 6, 9, 10, 11, 12, 13

CHAPTER IX

THE SECONDARY DIVISION

**Report of the Superintendent—Older Boys' Conference—
Older Girls' Conference and Addresses—Older
Boy and Girl Banquet Addresses—Sec-
ondary Conference Addresses**

SECONDARY DIVISION REPORT

JOHN L. ALEXANDER, Superintendent

The Adolescent Commission

The work of the Secondary Division of the present triennium opened with the authorization by the San Francisco Convention of an Adolescent Commission for the study and investigation of the teen age and its relation to the Sunday School. This commission, composed of nearly one hundred and fifty denominational and interdenominational experts on the Sunday School, public and religious education, church and social conditions and boy and girl life, has just completed its work and its findings have been published in two volumes for the advice and guidance of the Sunday School workers of the world. These two volumes are "The Sunday School and the Teens" and "The Teens and the Rural Sunday School." The first deals with the teen-age problems of cities of twenty-five hundred population and over; the second with the small town and open country. Every phase of Sunday School life in its relationship to the adolescent has been fully treated in these two books and the Sunday School is richer by the labors of the commission.

The impressive development of organization for the conservation of boy and girl life during the last year of the triennium ending with the San Francisco Convention in large measure focused the attention of the Sunday School workers on the teen age. The rapid and popular growth of the Boy Scout movement and later the rise of the Camp Fire Girls had much to do with this centering of the attention, while other boy and girl organizations of maturer history contributed their

share to the general enthusiasm and result. Added to this, the early part of the present triennium was marked by the efficient work of the Men and Religion Forward Movement. Through the Bible Study, Evangelistic, Social Service and Boys' Work plans of this movement new life, energy and vision were given to the Sunday School workers of North America. The Organized Class for the teens was emphasized, a vision of the fourfold life of the boy was obtained and new ways of work and service were developed. The enlarged work of the Secondary Division, because of all this effort, led to the engaging of Mr. John L. Alexander, one of the workers of the Men and Religion Forward Movement and the first Executive Secretary of the Boy Scout Movement in America, as our International Secondary Division Superintendent. A little less than two years marks this new step in the International Sunday School Association work.

A Quarter-Million Secondary Division Literature

During these two years the gospel of the teen age has been vigorously preached by word of mouth and by the printed page. In addition to the volumes of the Adolescent Commission already mentioned seven Secondary Division Leaflets or Bulletins of Information have been prepared; number one, on Local Sunday School Departmental work; number two, on the Teen Age Organized Class; number three, on State, Provincial and County Work; number four, on the Through-the-Week Activities of the Teens; number five, on Inter-Sunday School Effort; number six, on the Older Boy and Girl Conference Idea, and number seven, a Round Table Leaflet on the Secondary Division. Upwards of a quarter of a million of these leaflets have been printed and distributed throughout North America.

Forty-three Secondary Superintendents

The work in the field during these two years also has been very encouraging. Forty-three States and Provinces have organized themselves for the Secondary Division work and at the present time there are Secondary Division Superintendents in these forty-three States and Provinces. Most of the splendid progress of this division is due to the untiring effort of these choice volunteer workers. Ontario, Wisconsin, Ohio, Minnesota, Pennsylvania, Manitoba and Quebec now have paid Secondary Division Superintendents.

8,702 Organized Classes

The Organized Class for teen-age boys and girls has been widely welcomed and enthusiastically adopted by the Sunday Schools. With

its provision for Sunday and week-day activity and its allegiance only to the local church of which it is a part it is gaining favor with teachers and boys and girls alike. Its fundamental emphasis on and loyalty to Bible Study and its adaptability for physical, social, mental and spiritual activity has made it dear to the Sunday School worker. On the evening of March 25, 1914, forty-six States and Provinces reported a total of eight thousand seven hundred and two Secondary Division Organized Certificated Classes according to International standard. This leaves eleven States and Provinces to be heard from in the future. The campaign for organization of classes was helped a little by the issuing of a new International Certificate with seals for the Intermediate and Senior ages.

Older Boys' and Girls' Conferences

Possibly the largest fruitage of the work has been that of the Older Boy and Older Girl Conferences. Hundreds of these have been held in nearly every State and Province of the continent. Their purpose is to inspire and train for service in the Sunday School the choice older boy or girl between fifteen and twenty years. They vary in length of program from an afternoon and evening to a week-end, beginning on Friday evening and running on through Sunday. When the State or Provincial Sunday School Association, with no external help, can gather together over five hundred choice older boys for a conference, such as has been done in Saskatchewan, Manitoba and Ohio, the Sunday School need never fear the lack of interest. The Girls' Conference, though newer, is not a whit behind that of their brothers.

The Evangelistic Forward Step

The Forward Step feature of the Older Boys' and Girls' Conferences has been a contributing factor to the life of the local Sunday School. It is the new evangelistic method for the teen-age membership of the Sunday School. It is the challenge to a Forward Step in Christian living.

Literally thousands of teen-age boys and girls have taken a Forward Step during the past year. These decisions have been "For Christ as Saviour and Lord," "For Service," "For Joining the Church," "For Daily Bible Reading," "For Daily Prayer," "For a Clean Life," and a host of others. The Forward Steps taken at the meetings conducted by the International Secondary Division Superintendent during the past year alone have approximated fifty-six hundred.

Older Boys' and Girls' Councils

The Older Boys' and Girls' Inter-Sunday School Council is the best and newest thing of the year among our Sunday School boys and girls. Toronto, Kansas City, and Birmingham have the best Boys' Councils, while Birmingham and St. Louis have developed the Girls' Council. The council is an organization composed of two (2) Older Boys or Older Girls and one (1) adult man or woman from each local Sunday School for the purpose of promoting teen-age work in the Sunday Schools of the community. Their program is fourfold:

1. The organizing of every teen-age class in the Sunday School according to International Secondary Division Standard.
2. To enlist every teen-age boy or girl not now in Sunday School for Sunday School attendance.
3. To support and attend special classes for the training of Sunday School leadership.
4. To promote plans and programs of Purity, Temperance and Missions.

When the Adult Division has organized the Bible classes of these towns into Men's Federations and Women's Federations we can have a Committee on Joint Reference and Counsel representing the Men's Federation and Older Boys' Council and the Women's Federation and the Older Girls' Council that will be the finest directing force in the city for the supervision of men's and boys' work and women's and girls' work in the Sunday School fourfold activities.

High School Sunday School Bible Study

Possibly the most promising and most out-reaching thing in the Secondary Division is the new High School Bible Study plan, which binds the Sunday School and Public School together in matters of teen-age education. There are two plans in vogue, the North Dakota and the Colorado. The North Dakota plan provides for a two-years' course or Bible Study Syllabus, an examination on which successfully passed, allows half a credit on the High School diploma for entrance to the State University. The Colorado plan makes provision for a full four years' Sunday School course on Bible Study to parallel the four years' work of the High School. This allows one full credit on the High School diploma. The effect and results of these plans mean so much to religious and public education that a short history of the Colorado and North Dakota schemes is here given:

Three years ago the State Teachers' Association and the Sunday School Association in Colorado began an experiment to complement the work of the public school. The failure of the public school in re-

ligious instruction forced the experiment, and it was arranged that the students at the State Teachers' College at Greeley might take courses of Bible Study in the Sunday Schools of the city and be credited for such on their college diplomas. The desired end was to give to Colorado teachers touch with the sources of moral and religious inspiration. The plan has been a success and is now part of the general educational policy of the State Teachers' College. The bulletin outlining it can be had by writing the college.

In the meantime educational history was in the making in North Dakota. The dearth of religious instruction was deeply deplored by the members of the North Dakota Teachers' Association, so much so that a special place was given to the subject at one of the Teachers' Association meetings. Professor Vernon P. Squires, Dean, College of Liberal Arts, University of North Dakota, in discussing the subject suggested the giving of High School credits for Bible Study accomplished outside the public school just as credits were being given for manual training and other subjects. The suggestion was well received and Dean Squires was made the chairman of a special committee to prepare a Bible Study Syllabus, which is now in great demand among High School students in North Dakota. The North Dakota Sunday School Association is promoting the plan.

The Greeley, Colo., plan's success meanwhile furnished another idea, and now the effort is being made by the two associations (Teachers' and Sunday School) to give the High School boys and girls the same fine opportunity as that which came to the students of Teachers' College, Greeley. The scheme is to put a four-years' course of study into the Sunday Schools for High School boys and girls, the students who pass the examinations to receive credit on their High School diplomas. The State Teachers' Association had approved the plan, and with the State Sunday School Association by Joint Committee, is now at work on the courses of study. The whole matter is outlined in Bulletin No. 1 of the Colorado State Sunday School Association.

The far-reaching promise of this joint effort is not to be calculated. It promises effectually to seal the weak joint of the armor of our public education, and the plan will eventually spread from State to State with its assurance of religious instruction. On the authority of the best legal talent of Colorado it is in keeping with the law as well as educational practice. In educational routine the school can give credit for work done in any one or all of three ways: (a) accomplished in the school itself; (b) accomplished in another school of same grade and standing; (c) accomplished by private study, where an

examination, based on educational merit, is successfully passed. The new scheme comes under the latter head, and is now an assured fact, since the State Teachers' Association of Colorado, in their meeting at Pueblo, November 26, 1913, adopted the following resolutions:

1. "The religious education of the boys and girls who are in our public schools is a matter of unquestioned importance and should be emphasized and furthered in every legitimate way."

2. "The Sunday School is a historic institution, backed by strong religious organizations and exercising a wide religious influence over young people. Up to a recent date, however, but little serious effort seems to have been made to set up acceptable standards of teaching in its work, or to secure on the part of the pupils any real preparation of assigned lessons. If such improvements can be made, the Sunday School is entitled to an honorable place among our educational forces."

3. "We believe that a closer coöperation between the public school and the Sunday School would be of mutual advantage and might assist the latter in becoming a more efficient agency of religious education; and that such coöperation is possible without transgressing our fundamental principles of religious liberty."

4. "We, therefore, recommend that this Association approve of the strong effort now being made by the churches, the denominational education departments and the Colorado Sunday School Association, to elevate the standards of teaching in the Sunday Schools, to improve their courses of study and to secure on the part of the pupils the same grade of lesson-preparation as is demanded in public school work; that with this object in view, it commends to the Sunday Schools for classes of High School grades the recognized standards of the North Central Association of Secondary Schools and Colleges; that when these standards have been obtained it recommends that High Schools give credit for Bible Study of corresponding grade in the Sunday Schools, to an extent not to exceed one-fourth unit for each year's work; and that this body appoint a permanent committee to coöperate in prudent and legitimate ways for all the foregoing purposes with a similar committee from the Colorado Sunday School Association."

Leadership.

With these things God has richly blessed us, so that we face a new triennium with an old problem that is ever new. We need Christ-filled men and women as the leaders in this mighty teen-age enterprise, and by His grace and goodness that, too, will be ours; for God gives not only work and progress, but also the workmen to do the things of His will.

THE OLDER BOYS' CONFERENCE

Chicago's first conference for older boys of the Sunday School was held in conjunction with the International Convention. Together with the conference for older girls, held at the same time, it was undoubtedly the outstanding feature of the Secondary Division section of the convention.

The conference was unique in the fact that it was strictly an older boy affair. A committee of ninety-two picked older boys backed by an advisory committee of sixteen men, were responsible for the work of promotion. This committee gave a remarkable demonstration of what a group of older boys can do when definite responsibility is delegated to them. Practically every Protestant Sunday School in the city was visited by some member of the boys' committee and they personally enrolled delegates to the number of nearly a thousand, representing some four hundred different schools. Not only did the boys promote the conference but they took charge of it after it started. Boy officers were elected at the first session, and thereafter the voice of an adult was not heard except in the capacity of speaker.

The conference opened Saturday morning, promptly at 9:30 with a rousing devotional challenge by R. A. Waite, of New York City, in which every member of the conference was urged to measure up to the maximum of the conference motto, *Training for Service*. International Secondary Division Superintendent John L. Alexander then organized the conference and installed the newly elected officers. Two splendid papers on *The Organized Class* and *The Responsibility of the Older Boys to the Boys of a Community* were read by Hobart Hill and Otis Beeman, both members of the boys' promotion committee. The last speaker of the morning, Miss Margaret Slattery, gripped every boy in the conference with her telling appeal for a higher and nobler vision of girlhood and womanhood on the part of the older boy. The afternoon was given over to participation in the parade of men and boys of the Sunday Schools.

The high standard set in the opening session was maintained throughout the entire conference by the other speakers, among whom were W. N. Hartshorn, retiring president of the International Sunday School Association, Miss Minnie Kennedy, general secretary of the Birmingham Sunday School Association; Preston G. Orwig, of Toronto, superintendent of the Secondary Division of the Ontario Sunday School Association.

The climax of enthusiasm was reached at the big banquet, when two thousand one hundred and eighty older boys and girls sat down

to the biggest banquet of its kind ever held. The scene beggars description. One would have to be there, and to feel the pulse of that great gathering of Chicago's picked older boys and girls, in order to appreciate fully the enthusiasm and significance of it all.

At the Sunday afternoon mass-meeting, addressed by R. A. Waite, 299 took forward steps for "Living cleaner lives," "Rendering service," "Accepting Christ," "Joining Church," "Entering Christian work as a life work," etc. The high water-mark of the conference was reached in this wonderful meeting.

Intense interest and enthusiasm marked every session. Note-books and pencils in hand, these choice older Christian boys listened intently to every word spoken, in order that they might carry back to their classes and schools the many good things brought to them by the speakers.

THE OLDER GIRLS' CONFERENCE

Saturday morning, June 27, 1914.

ADDRESS

MISS MARGARET SLATTERY

There was a boy who had been blind for eleven years; he was taken abroad and operated on successfully; when he went back to chapel service and sat on the platform, looking out over the audience of those who were blind, he said, "I am thinking of just a few months ago; I was sitting down there with those children; I was blind, and now I can see; they are still blind and now I can see, and now, before God, I will make them see; I am going to be a surgeon and make them see." They remonstrated with him, telling him it would be a long course of study, that although his fingers were trained, because of his recent blindness, still it would be a hard, upward course; but he stood firm in his determination, and he is now in the third year of his surgery and making great progress. When I am addressing great groups of girls, sometimes in colleges, sometimes in high schools and sometimes in the night courts of a big city, I say to myself, "I shall make them see! Not in my own strength, but in the strength of Him!"

Everything to the youth has a fascinating and interesting side. I have heard a young girl say that she just adored a beautiful sunset, loved a pretty dress and adored a certain kind of pudding her mother



MEDINAH TEMPLE



PLATFORM OF MEDINAH TEMPLE

made. But our tastes change with the years. I was very unhappy one Easter because I wanted a leghorn hat with pink roses and couldn't have it. Now I do not want a leghorn hat, and there would be something the matter with me if I did. A girl ought to love pretty things, she ought to want pretty things to wear, she ought to care what she wears, there is something the matter with her if she does not, but, Oh, I would not want to pay the price that some girls pay for what they wear. I am thinking of a graduating class and of a girl in that class whose mother was a widow and who had to work hard and make many sacrifices in order to keep that girl in school, and when graduation time came it meant that the mother had to sew late at night and early mornings to get the dress ready and when a day or two before the graduation it was decided to wear long gloves, it meant that the mother must do up some fine skirts in order to pay for those gloves. Oh, I wouldn't pay that price for anything in this world. Nor I would not worry a father, who has many cares and troubles, for things to wear; nor I would not put aside things I ought to do just for things to wear.

Things that have come to me I have learned and learned them hard. Years and years ago when I first began to do public school convention work I went to a certain summer institute. My suitcase being delayed ten days the year before, I decided to take it with me. When seated in the car I thought with great satisfaction of the clothes I had packed—everything there that I needed for my trip. Then I thought of a certain pin which I had forgotten to bring—a pin that I used for many purposes—and then I thought again of the clothes I had brought with me—and then came a screech and the grinding of wheels and—that night I stood in line at the window of a telegraph station, sending a message to my mother in a distant city, that I was alive and unhurt, and twenty-seven of those who were with us could not send a message. It was four o'clock of the next afternoon when I remembered I had a suitcase. In the presence of death what was a suitcase? In the presence of life and a chance to go on and live, what was a suitcase and a few things to wear?

I have no use for a girl who does not want a good time, but be careful and do not let a good time swallow up everything in your life. A good time is all right in its right relation.

This is a thought I want to leave with you,—a woman is born into this world for service. Remember what your mother went through to get you; remember what she paid for you in the years when you could do absolutely nothing for yourself. Remember what she is

paying for you now. There is no service too hard for a mother to do. Every true girl and every true woman, unless she has by accident lost her womanliness, knows she is born to serve.

It is a wonderful thing, when one comes to think of it, that all women are essentially alike. I did not use to like to think that every girl was just exactly as good as I, and some of you do not think so. I say they are all alike and they all like the same things and they all seek the same things. I never go into that great factory where they make hat-boxes and stand on Saturday morning and see a girl who has spent twelve years of her life putting strings through the top of those boxes, without loving her with my whole soul, gazing at her in admiration, and saying to myself, "How can you be kind and sweet and great, as you are, and splendid, spending all these years running strings around a piece of pasteboard, making the top of my hat-box?" I never see girls working at typewriters in offices without wondering what would happen if every typewriter went out of business. What a sacrifice of girlhood these girls are making just to make business possible today.

I want to leave this thought with you. You are enjoying these opportunities today—do you not want to start today to make life just a little bit easier for the other girl?

The organization of the conference was conducted by Miss Minnie E. Kennedy. She asked every one to stand and shake hands with the two nearest. She told of the St. Louis Girls' Conference—the first on the North American Continent—and of the Birmingham Conference.

An election of officers resulted as follows: Chairman President, Cleo Knights; Vice-President, Elsie Clark; Secretary, Mabel Nelson.

Mrs. Besserer delivered a short talk.

THE OLDER GIRLS' PLACE IN THE SUNDAY SCHOOL

MISS ELSIE CLARK

Only a short time ago the older girl was scarcely considered a part of the Sunday School for the term Sunday School usually embraced merely what are now our beginners, the primary and junior departments. The intermediate and senior departments were represented, but the general attitude toward them was one of indifference. Reports show that seventy-four per cent. of these pupils drop out after such treatment and never go into the church.

Today the principal thought of Sunday School leaders is to discover a method of holding the teen age girl. Teachers are trained not only in the material they are to present to their class but also the best method of presenting it and holding the interest of the class. Lessons are now graded and suited to the age and the development of the pupil. There was a tendency for a teacher to be a sort of dictator, but now in an organized class the pupils are made to feel it is their class—an organization which it is to their interest to further. Improvements have been brought about within the class, but not only has the interest of Sunday School workers been centered within the class, but also in the Christian Endeavor, Epworth League, B. Y. P. U., and kindred organizations. Great stress has been placed on the individual work of these societies, but, nevertheless, the work of the Sunday School has not been neglected; in a majority of cases it has been strengthened. If a girl gets into the work of this sort of a society she never loses interest or seriously neglects any kind of work that is for the Master.

Besides the organizations of the church there are others outside, of semi-religious or charitable character, as the Camp Fire Girls. Here the girl is trained to seek beauty, give service, pursue knowledge, be trustworthy, hold to health, glorify work, and be happy. The Young Women's Christian Association influences girls, and also the movement of the Bethany Girls under the splendid leadership of Mrs. Besserer, Mrs. Peterson, Miss Lawrance and our Father in Heaven. All these organizations are like a clear sparkling river with the Sunday School as a source, with the church as a decided turn. Whatever the girl does, she will be definitely influenced for better because of her early training and her place in the Sunday School.

THE ORGANIZED CLASS

MISS ELEANOR BARLOW

At last the leaders of the Sunday School have recognized the older girl and the older boy. They realize now of what worth young people are to the church and Sunday School. They have come to this because of the enormous falling off of Sunday School members from the ages of thirteen to fifteen. By their leaving, the power of the Sunday School and church has weakened, and leaders see that no church can live and be a strong factor in the upbuilding of the Christian character of boys and girls, men and women, unless the boys and girls are given a prominent part. By the organized class the problem

has been solved of how to increase the membership and activities of the church and Sunday School.

Do you not know how an organization of this kind, which purposes to bring in new members, to get up social affairs, to be a friend to the sick and lonesome, and to do the many other things a club desires to do will appeal to your pastor? And above all, would you not love to feel that you were really given a fair chance to serve Christ as He would have you? All these things are done by the organized class.

And how are you to organize? Start the machine running now, do not wait until fall. First, talk the matter over with your superintendent, and if you have not a congenial and energetic teacher have him find you one. If you ask Jesus, He will help you with your work and it will be a sure success. Elect your officers, president, vice-president, secretary, and treasurer and appoint committees. Draw up a constitution, choose a name and a fitting motto. Have your officers conduct the meetings in Sunday School, and have mid-week meetings. Have a committee help your pastor. Instead of the teacher taking the entire time, conduct a short opening service, have one of the members offer a short prayer, and have a report of what has been accomplished during the week. Turn the class over to the teacher for the lesson, and in closing have another brief prayer. This will enable the girls to conduct a service if the teacher can not be there. Have a committee to look after the sick and the new members. Would there not be a great deal of enjoyment derived from a class like this with your teacher as a counsellor? When you have elected officers and chosen committees send to the Cook County Sunday School Association for an application blank, get a certificate and thus become a truly organized class.

A NIGHT LETTER

To the Chicago Girls' Conference:—

The Older Girls' Council of Birmingham send greetings, and best wishes for you that you may promote the cause and advance the meaning of our motto "Dare Greatly."

ZOE BLACK,
President.

DISCUSSION

MISS MINNIE E. KENNEDY

Q. What sort of folks make up the organized class?

A. Teen age girls.

Q. What does an organized class have in the first place?

A. Officers.

Q. What kind of officers?

A. President, vice-president, secretary, treasurer. Sometimes a class has only the president and a secretary-treasurer.

Q. What are the duties of the president?

A. Preside at both Sunday and week-day meetings.

Q. What does the teacher do when the president calls the class to order?

A. Sits with the girls.

Q. What other time does the president preside?

A. Takes charge of business sessions.

Q. What are the duties of the secretary?

A. Keeps the minutes, conducts the correspondence, keeps the records.

Q. What does the treasurer do?

A. Takes care of special funds and turns regular fund over to the Sunday School treasurer.

Q. After the officers, what then?

A. Committees.

Q. What kinds of committees?

A. Look-out, membership, social, devotional, executive (consisting of the class officers and teacher), and related committees (committees that relate to class-work and those that relate to outside things).

AM I MY BROTHER'S KEEPER?

JOHN L. ALEXANDER

Girls, if you would help the boys become the strong, loyal men they ought to be, be careful in your speech with them, and particularly be careful of the way you dress. In your dress be maidenly. Do not go to extremes. Do not let the boys think you are not proud of yourself, of your body and of your dress. The boys will take you at your own estimation and the value you put upon yourself. If you persist in dressing in such a way that you have not any respect for yourself, they will not have any for you.

I am wondering if you know any girls like this: A woman, in viewing the Secondary Division exhibit which is a part of the educational exhibit of the International Convention, said to me the other day, after looking at a picture that was placed there, "You ought to put that picture over there," pointing to a set of pictures representing the de-

velopment of girlhood from babyhood to wifehood. The picture she pointed out was a little Dutch girl and boy, entitled *Tulips*. "If the girls are like one girl I have in my class, you will have to put it over there, because when I asked her if a certain young man was her steady company she said, 'Oh, no, he has only kissed me three times.'" I know we have none of that class of girls here who would stoop to do the thing we call "spooning with boys" because you are the choice, picked girls of your school, chosen to come here and represent your school; and it is your business to pass on to the girls with whom you come in contact the truth that it is a crime against girlhood to do anything in the line of spooning with boys. It lowers the respect a boy has for a girl. A girl between the age of fifteen and twenty years does not dare to allow anybody—no matter who it is—but especially a boy between the age of fifteen and twenty, to take any liberties with her. A father once asked a son about a girl that his son was calling on frequently, and the son replied: "Oh, you don't need to worry about that, there can't be anything wrong about Elsie, because there is never anything going on wrong where Elsie is." May every one of us here be an Elsie like that. It is up to you, girls, to help these boys to become the strong, true men they ought to be.

CONTINUATION OF OLDER GIRLS' CONFERENCE

Monday evening, June 29, 1914

The order of exercises was as follows:

1. Opened by sentence prayers by the girls.
2. Song, "More Like the Master."
3. Song, "O Love That Will Not Let Me Go."
4. Song, "The Touch of His Hand on Mine."
5. Address by Miss Kennedy.
6. Song, "Break Thou the Bread of Life."
7. Conference to be held at Lake Geneva discussed by Mr. Alexander.
8. Flash-light picture taken.
9. Voted to have ten on committee of organization, the three officers to be part of the ten.
Moved and seconded that this plan be presented to Cook County Sunday School Association, by Mrs. Besserer. Carried.
10. Greetings from the Older Boys' Conference.
11. Address, "What Next?" Miss Margaret Slattery.
12. Closing prayer by Miss Slattery.

OLDER BOY AND GIRL BANQUET**ADDRESS****CLARENCE WRIGHT**

After eight weeks' preparation for this banquet, the hour has come for its fulfilment. At times every minute in the eight weeks seemed as a thousand years, and at other times the minutes seemed altogether too short seconds. As Miss Slattery writes:

Many years ago a young man ascended the throne of a kingdom in a far-off country. He was ambitious to make his kingship a success. To this end he called all of his wise men and addressed them as follows: "Mighty wise men, I have decided to banish from this kingdom that one thing which is proving of the most harm to my subjects. I have asked you to come here to aid me in selecting that thing." After a slight pause, one of the younger wise men rose and said, "Mighty King, riches, I believe, is the thing that is the most harm to the people of this country. Because of gold, men cheat, men murder, men steal, and do all sorts of evil." He sat down and after a silence another of the younger wise men arose and addressed the king in the following manner: "Great Monarch, it is true that riches are a great evil, but the thing I think is the most harmful to the subjects of this country is poverty. Because of poverty men commit all manner of crimes, men starve, and many horrible things too dreadful to mention take place." Amid a great silence he took his seat, and then after a long pause an old man with a white flowing beard was seen to rise from a chair in the rear of the room. "Listen, Great Ruler," said he, "what my younger brothers say is true. Both riches and poverty are great evils. But the thing which I believe is of the greatest harm in this kingdom is what people commonly call 'a good time.'" And while the other wise men looked at him in great astonishment he showed that through what is commonly called a "good time" boys are made drunkards, gamblers, thieves, murderers and what not. He showed that through this thing girls were pulled down to the lowest depths. "But," he added, "in place of what men commonly called 'a good time' I want to substitute what is the real good time; this is my definition of it: The kind of a time which, after it has passed, after many years, the person who enjoyed that good time can still look back at it and say, 'It was a good time.'"

I am sure that after years have passed, each one of you will be able to look back and say that at this conference you had a real good time. But, remember, in having this good time, you have a duty to perform. Each one of the twenty-one hundred boys and girls here tonight represents scores and scores of others. Your duty is to bring back to these boys and girls your good time and inspiration received from these conferences. That is your duty. May you carry out your duty faithfully!

AN ADDRESS

R. A. WAITE

On such an occasion as this one can not be sure of many things, but I am dead sure of one thing. I am sure that this company has not the kick coming that Dextry had in coming out of Alaska. In his three years of mining there all that he had to eat, morning, noon and night, was, what is called up in Alaska, strawberries, but what we call down here beans, and after three meals a day, every day in the week, every week in the month and every month in the year for three years, on bacon and beans, his first thought when he arrived in San Francisco was that he wanted a good meal. He inquired of different people where there was a good restaurant. If it had happened in Chicago instead of San Francisco he might have been directed to the North American or the Boston Oyster House. However, different people advised different places and they told him where he could get the best meal. He hunted up the place and sat down at the table and when the waiter came for his order he said, "Five dollars' worth of pork and beans in a cut-glass dish." When the order was repeated in the kitchen the cook told the waiter to tell Dextry to begin on the regular bill of fare and when his beans were ready they would be sent in. When the waiter came in with the beans Dextry said, "Put them right there," pointing to a place. He picked up the olive pits and dumped them on top of the beans, gathered up the tops of the celery and heaped them on the beans; he took the bread-crumbs and piled those on top of the beans also. He called the waiter and asked for some toothpicks and stuck the toothpicks in the beans, and when he had insulted those beans as much as he thought they deserved, he said, "Now you sit there and watch me eat decent grub." I am sure we have not Dextry's complaint tonight, and the one thing that made his story worth reading and worth repeating is the sentence that follows: "I ate so much bacon that my immortal soul has growed a rind."

What are you eating, what are you feeding your soul? I will leave you to fill in the following: "For me to live is ———." How I have enjoyed this enthusiasm tonight; I always do like it. I was accused tonight while sitting at the table of "sicking" you on.

I have been taught a great lesson in loyalty. On one of the battle ships just before they left for their trip around the world, I saw a pennant over the Stars and Stripes. Not understanding its significance, I rebelled against it. Then I was told that it was the pennant that stands for Jesus Christ in the American navy and the only flag that

Uncle Sam allows to fly from the same peak above the Stars and Stripes. Be loyal to all the pennants you have if they are worth while ones, but above them all, at the topmost peak of your life, put the flag of the Lord Jesus Christ.

AN ADDRESS

PRESTON G. ORWIG

I want to bring to these fine Christian older fellows of Chicago, greetings from twenty-five hundred Christian older fellows of Ontario, who have met in similar conferences in the province during the past year.

I do not think I have ever seen a finer bunch of girls in all my life. We have as fine girls in Ontario, but not any finer. I want to bring to these fine Christian older girls of Chicago the greetings from the older girls' conferences in Ontario.

I am not thinking so much tonight of you who are here, because you are here as a result of responses to the influences that have come into your life, but I am rather thinking of an older fellow of eighteen years who came to me one cold rainy morning in a little railroad station in Ontario. He was wet to the skin, tired, hungry, black and dirty, and he said, "Say, Mister, can you tell me how far it is to Hamilton? I want to get home." I said, "What is the matter? What have you been doing?" He said, "I've been riding the bumpers for three days; I got on the freight at Windsor and at Brantford they threw me off; then I got on another freight, but it was a wrong one and they took me back again as far as London and threw me off; then I went out into a field and tried to sleep, and this morning I got another freight and came down as far as Woodstock, then they put me off here again. I want to get home, I am tired of it all; how far is it? I want to get home and get to work." I told him it was about sixty-five miles, and I took him over and got him something to eat. Then after talking to that fellow—as fine a fellow as any fellow here tonight—I found out his story. His father had been dead several years; he had a widowed mother and a little sister but nine years old; he never realized that he was the head of that household, and he had been riding the bumpers just because somebody had failed to realize that there were fine things in him. He said to me, "I see things from a different angle now; I am never going to leave home

again; I am going to stick close to mother and to that little sister and be the head of that household."

You fellows are here tonight because you have come in contact with men and women who believe in you; and when I think of the great number of boys and girls that you are going to touch tomorrow I am wondering what your influence will be on them and over them,—those right alongside of you in the office, in the store, in the home and in the street. You run across somebody every day who wants you to reach out and put your hand on his shoulder and say, "Say, old man, I believe in you." I am wondering what you are going to do with the fine things you have gotten at these conferences. Are you going to keep them all to yourself or are you going to pass them on to the other fellow?

I hurl this to you as a challenge tonight, and I know you will measure up to this challenge, and I know you will take advantage of the opportunity to touch the lives of other fellows and other girls who have not had the chance you have had to make good.

GREETING FROM THE INTERNATIONAL CONVENTION

W. N. HARTSHORN

Mr. B. F. Jacobs, the greatest Sunday School leader the world has ever produced, once made this remark: "The next best thing to a girl is a boy, and when they are put together what is more lovely and sure to succeed?"

If we have had success during the last ten or twelve years in the great Sunday School movement it is because of the conference. You can accomplish anything and everything if you have the right kind of people. This gathering is the most beautiful, the most inspiring, sight I have ever seen. I do not wonder that Miss Slattery is going to speak—she can not help speaking to an audience like this. I wish I could hear her speak. If you ever rise, young men and young women, to any position of influence and power, it will be because you did the little things well; and God honors you for doing so. If there is any place in the world I love to be it is among young people. Now, the Sunday School is the best, the biggest and the most fruitful branch of church work in the world. There are no Christian leaders in the world, living or dead, who did not achieve their first success in the Sunday School.

There has been mentioned the matter of loyalty. There is nothing

that makes life so noble and the future so sure as loyalty to the vows we have taken, and no matter what it is, simple or great, mighty or weak, if we are loyal in the place God has put us we will achieve success.

AN ADDRESS

MINNIE E. KENNEDY

This afternoon, as I watched the movement of that great demonstration and saw rank after rank and file after file of the manhood of this city and of this nation keeping step, marching shoulder to shoulder, singing "The Son of God goes forth to war" and "Onward to Victory," and heard the measured sound of many moving feet, the beat of the drums in rhythmic measure in the marshal music, sometimes there would come a sound that I never hear without a quickening of the blood—the clear, insistent note of the bugle-call, so insistent, quickening, calling, speaking, and I listened and listened to hear what it said, and as I caught its meaning I found my head lifted higher, and then I thought that in this wonderful time into which you and I have come, of this life of ours, with the dull rumble of trade and business, with the beat of daily toil and care, there is quickening, insistent and questioning a bugle note, and as I listen and catch the meaning it says to me such old familiar things, old to your father, old to the generations that have gone, as old as this world, as old as God himself. It is the bugle-call of this new century. It has its call for manhood, strong and steady; it has its call for womanhood, loving and tender; but as I listen it seems to me that the clear call is to the youth, the boy, the girl. It seems to say to me as I listen, "Be Brave!" It also says: "Be True!" One of the hardest things in the world to me is to be true. Be true to your friends! Be true to the Christ that leads you! Be true to His cause! Stand for the right! Be true!

The last thing I am listening for is, "Be loving"—loving in the home, loving to the father, loving to the mother. It says, "Young life with courage, true and loving, come into line, get shoulder to shoulder, march!"

IN TRAINING

MARGARET SLATTERY

It is morning in a great city, and as I look down from the fourteenth story of a hotel, the people seem like little black specks that run around in the street. I see the loafers of this great city standing around in

the loop, their faces stained and marked, and I say to myself, "Ten years from now another set of men will take their places," and I ask myself the question, Whose place are you going to take? I have seen the girls of a school pass out into the world and I have seen them become that thing that I hate the most—shams. I have seen them become mere empty vapid gossips. There are three kinds of people in the world: (1) Those who talk about people; (2) those who talk about what people do; and (3) those who talk about things. It is hard to talk about things. There are very few people who talk about things. Check yourself and see what you do.

I challenge you tonight, boys and girls, Whose place are you getting ready to fill? Whose place will you take in the life of the city of Chicago? There is not a type of man in Chicago that some boy is not going to take his place. You say, Oh, no, no, no, my boy will never take the place of some men in Chicago; but I have never talked to a group of six hundred boys or six hundred girls and not found one who had lost the way. I challenge you tonight to ask yourself, honestly and squarely, as you have never asked it before, Whose place am I getting ready to fill?

Another question: Whose place am I helping that fellow fill who is next to me? What will I be like ten years from tonight or twenty years from tonight?

Of all great fighters, Jesus Christ was the greatest. Of all heroes He was the greatest. He is a man's Christ as well as a woman's Christ.

SECONDARY CONFERENCE

THE ORGANIZED CLASS •

PRESTON G. ORWIG

The Sunday School class is at last coming into its own. For years we have been searching almost vainly for some sane type of organization to help us solve our so-called boy and girl problem. The search has resulted in the rediscovery of the Sunday School class. There is no necessity for looking further, for here we have an organization that will meet all needs.

The success of all organizations for boys and girls depends upon these four important essentials: (1) leadership, (2) objective, (3) plans, and (4) permanency. The Sunday School class has all these. It has leadership—the teacher. It has definite objectives; (a) soul-winning,

(b) Bible study, (c) training for service, (d) development of Christian character, (e) right living, and others might be named. It has a plan of program of activities. Keeping in mind the fourfold—physical, mental, social and spiritual—development of the boy and girl, at the discretion of the teacher it is possible to build into the program of the class any and all activities in which they naturally want to engage. It also has a record for permanency. Other organizations have come and had their day, but the Sunday School class has stood the test of years, and we are just discovering its possibilities.

The first step toward the proper utilization of the Sunday School class is organization. This is fundamentally right because organization (with boys, the gang instinct) is an established law of teen age life. It is not a hobby or fad except as adults make it so. With the boy and girl the working out of this principle of life is serious business, and I should like to emphasize this point, that only when the adult worker views it with equal seriousness and recognizes in it a God-given opportunity to reach and hold the boy and girl for the kingdom, will he attain the measure of success for which he hopes.

Simplicity of organization is a big point in favor of the organized class. There are four requirements: (a) Five officers, (b) age limit, 13-19, (c) class connected with a Sunday School, (d) Sunday Bible, and when possible mid-week session or activities. There are very few classes that cannot meet these requirements.

Add to this the important fact that the Sunday School class is not an alien organization, but is an integral part of the church machinery, and we have an argument that cannot be downed in favor of making the Sunday School class the one organization for the church to use in her work with boys and girls.

SECONDARY DEPARTMENTS

R. A. WAITE

These departments are organizations which take in the whole teen age division, with its superintendent and its secretary. One splendid example I remember had the two departments, intermediate and senior, meeting separately. The foundation in that school is splendid, so far as the senior department is concerned, but it did not work very well with the intermediate department. In that school they had the teen age division as a whole, the boys and the girls from thirteen to twenty meeting together as a whole.

A second example is where the intermediates have their department and the seniors have theirs, meeting separately, each with their superintendent and secretary, and very often there is a treasurer for the whole department. There are hosts of examples of these. The most successful one I have found is in Frank L. Brown's school. There were 1317 present in the whole school the day I visited there; the two departments meet separately in that Sunday School, having their own opening and closing exercises and the Bible study by themselves.

A somewhat newer plan, and because it is the newer plan, and because so many are asking questions about it, I am going to give the rest of my time to it. I refer to the boy and girl departments of the Sunday School. If you want help on this, Birmingham has had the widest, the best and the most thorough experience of any one city.

First of all, in the organization of these departments we must keep in mind two fundamental bases, and I predict failure unless they are kept in mind. In the first place we must have the classes organized; organized classes are absolutely essential. But this is not all. I am not going to say leadership, but *qualified leadership* is the second essential. Not just anybody who is willing to be a leader, but I would say to you very frankly that if you have the boys' and girls' departments in mind, hesitate a long time before you start them unless you have qualified leadership, and if you have not the qualified leadership you better take a year in getting ready than to start the departments without it.

I suppose there are about five hundred—I have a list of four hundred to which I could send out literature if I desired—boys' departments on this continent. I sent out a letter which made a request for some experiences. Of course, I cannot go into detail in this, but out of 223 replies there were just four adverse criticisms. I do not know about the others, but the adverse criticisms were looked into and in each case the failure had been a lack of this qualified leadership.

There are two dangers I want to point out before I finish. I want to point out two red flags after the department is organized and running. The first one is, that its members are liable to get the idea that they are the whole thing; that they are running the Sunday School; that things have got to go the way they say, and they get the idea they do not have to take part in the Sunday School, that they are off by themselves and are not a part of the Sunday School. I put up a red flag there and a good big one, because there is a danger that when the boys and the girls run their own services, opening and closing exercises, and the study period, all by themselves, they will get an idea that they are not a part of the Sunday School, so that every effort should be

made to keep these departments vitally connected with the whole school. And you will readily see that there are occasions when the whole school would naturally be brought together, say at least once a month; these departments meet with the whole school, also, on special occasions so that they will get an idea they are part of the whole and not the whole thing.

Another thing, in the opening exercises, not so much the closing exercises—and yet no more so in the boys' and girls' departments than in Sunday Schools as a whole—there is a lack of worship. I will not say there is a lack of dignity, but some dignity is starch, and that is not a good thing. I like dignity, but I do not like starch. There is an idea that the boys do not like the worship. It is not true, and the opening exercises especially should bring the boy and the girl departments into an attitude of worship, I was going to say into an attitude almost of holy awe as he comes into the presence of his Heavenly Father.

The teen age division is a department by itself; the intermediate and senior departments meeting by themselves, and the difference as to sex in the boys' and girls' departments makes up, I believe, the present experience we have on organization in the teen age division.

OLDER BOY AND GIRL CONFERENCES

OUTLINED BY MINNIE E. KENNEDY

An older girls conference and one for boys, as they really occurred, were outlined. The programs were given in detail and the points of special interest brought out. Attention was drawn to the principles involved:

1. The girl or boy conference is a delegated body. This for three reasons: (a) It is planned to reach the leaders among the boys or girls. These can best be secured by selecting carefully delegates from each school. (b) More schools will coöperate than will if it is a mass-meeting. (c) Because of the principle of human nature, which makes one desire to go to a place from which others are debarred, the attendance will be larger.

2. No delegate under fifteen or over twenty is admitted. Those under age are not yet ready to take intelligent part. Boys or girls above twenty will overshadow those for whom the meeting is intended.

3. The program provides for the "fourfold challenge of adolescence," viz., for the physical, mental, social and spiritual.

4. The principle of giving opportunity for the self-activity of boys

and of girls is carefully safe-guarded. Adults serve in advisory capacity only, save when they bring a message as part of the program.

The whole-hearted response made by boys and girls to this plan approves the value as a method of work.

THE REGISTRATION OF SECONDARY DIVISION DEPARTMENTS

REV. G. G. DOWEY

It goes without saying that today we have just practically begun the Secondary Division organization in our Sunday Schools; and that the church of Jesus Christ in the Sunday School has just begun to realize the tremendous opportunity of Christian leadership and Christian activity that is offered by the teen age division. I am speaking from the standpoint of a Secondary Division superintendent and the tremendous opportunity afforded us in the State of Pennsylvania, where we have more than eleven thousand Sunday Schools and nearly four hundred thousand teen age pupils enrolled in our Sunday Schools. Now we are organizing teen age classes in Pennsylvania at a tremendous rate and if the present rate continues we are looking for something like from two hundred to three hundred classes per month being enrolled in the Secondary Division, and we are looking forward to twenty-five thousand possible teen age classes to be registered and followed up. I am talking now from the standpoint of the state office, and the problem we are confronting is the problem of keeping tab on these twenty-five thousand teen age classes in our state; the records must be kept and watched and followed up from year to year during all those teen age years from 13 to 20. We already have twelve paid people in our state office on full time. We may have to engage about twelve more to watch the teen age list.

The proposition is this: Instead of registering and recognizing in our state office the teen age class as a unit, would it not simplify matters very much more to organize, register and recognize the teen age departments in the state office. Of course, this gives rise to the question as to whether the teen age class or the teen age department should be made the unit of organization.

A question which has been raised is this: Would it not be better to issue a recognition certificate for the organization of a secondary division, since this record could readily be made permanent from year to year and could be kept with some degree of accurateness?

REORGANIZATION OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

E. MORRIS FERGUSON

Bases of effort in local religious education must be laid; and when outgrown they must be changed. Seven such changes are needed today.

We must change from the Sunday School to the church as our basis of educational organization. The church is itself a school, and should organize its educational work on a church basis. It should have its own educational life, independent of impulses from outside headquarters. A small council of religious education, working under its authority, will unify all departments.

One basis of division must no longer be hours in the week but periods in the life of the pupil. For any given age, the educational leading of the pupils must be one. In general, the Sunday School should have right of way up to eighteen, and the young people's department for the college years. Graduate at the end of the high school period; then offer a rich choice of work for the next four or six years, and for the success of this make the young people themselves responsible.

This calls for a change in the standard groupings of age. The Elementary Division will still have the pupils up to twelve, with some of that age in the next division. The Secondary Division will run from twelve to seventeen or eighteen. A new division, the Advanced or Young People's, then comes in, from eighteen to twenty-two or twenty-four, which for the present may be administratively united with the Secondary Division. The adults of the congregation are left, represented by the adult classes, the missionary societies and other bodies, with ages ranging from twenty-one up. Overlapping of age-limits is here unavoidable.

The way thus opens for a change of basis in the curriculum. We are already introducing the full graded curriculum into the Sunday School. We must now complete, grade and correlate to this the present miscellaneous collection of expressive activities offered by our bands, junior and senior societies, boy scout and other work outside the Sunday School. This connection need not be formal; it must be vital.

Other changes of basis are called for in the teaching force, where the senior teachers should more and more represent subjects and specialties with relation to all the classes needing their instruction, in

the worship, which should include the reverent dedication of our service to God, and in the aim governing all our work, which should be, not performance nor the covering of subject-matter, but the building of character on the foundation of Jesus Christ.

KEEP THYSELF PURE*

E. K. MOHR

The knowledge that purity of life means power, physical health, efficiency, initiative, confidence and happiness, that "My strength is as the strength of ten, because my heart is pure," that this is based on physiological law and confirmed by experience, is a strong purity appeal to the adolescent years.

Make purity the natural and desirable thing in life; show that clean living can only be assured by a Christ-filled life, then the Christ-life becomes the clean life to boy and girl. While knowledge alone will not save, the saving value of pure knowledge with a moral impulse is almost universally conceded. For such a teaching the receptive attitude and the reverent atmosphere of the Sunday School should be highly conducive.

The policy of neglect and silence on the part of parents is condemned by its results, and the teacher is not called upon to continue such a policy. The danger is not in sound knowledge respecting the function to which the life of the race is entrusted; the danger is in neglecting to educate and train in the control of this imperious function.

YOUTH AND THE MISSIONARY ENTERPRISE

WILLIAM A. BROWN

There are times when missions appear primarily as the legacy of God to youth, for youth has certain splendid inalienable rights in the missionary enterprise. There is the love of youth for the heroic, and this love finds its fullest satisfaction in the Christian daring of those martyr missionaries who laid down their lives for the Lord Jesus. There are the dreams of youth for achieving the impossible, and these dreams find their sublimest justification in the mighty deeds of the

*For definite suggestions on purity teaching in the Sunday School, for earlier and later adolescence, see *International Sunday School Purity Leaflet*.

major missionaries of the cross. There are the questionings of youth as to the reality of the spiritual, and these questions are most fully answered in the wonderful transformations wrought in every land by the grace of God in the missionary-giving of the Gospel. Then, too, the desire of youth to serve finds a most beautiful opportunity for life-service in the self-sacrificing ministry to the needy in mission lands.

The materials for the missionary instruction of youth are ample and attractive. Missionary biographies and achievements appeal strongly to the early adolescent. The greatest missionary educational opportunity is to be found in the close association of adolescents, through work and play, in the assimilation of the foreigner within our land. Genuine sources for the abiding enrichment of the spiritual life of youth are contained in the ministry of intercession whereby the life of prayer is shared with the workers for Jesus in many fields.

Youth should be most carefully instructed in the principles of Christian stewardship, and through the weekly pledged offering should contribute systematically to the support of missions.

Missionary service is the end for which missionary education is the means. A survey of the neighborhood should be made to ascertain its personal missionary opportunity. The two finest missionary methods are evangelism and social service. In helping to nationalize the foreigner and to Christianize the social order youth will find a career of ever-widening power and usefulness.

Youth is always a period of enlistment. The missionary army, like every other army, is to find its largest body of recruits in these fateful years. Therefore, the final responsibility in the church for the commitment of youth to the missionary enterprise rests upon the Sunday School, and the world will be evangelized in that generation in which the Christian teachers of its youth determine that it shall be done.

TEEN AGE MUSIC

(New First Congregational Church, June 23)

E. C. Knapp, of Spokane, assisted by Miss Gurnell Anderson and Miss Esther Erickson, of Chicago, conducted a twenty minute demonstration on teen age music. Suitable selections were sung by the audience. The two chief characteristics emphasized were *vigor* and *worship*. The consensus of opinion was that teen age music should have *go*. Among the selections suggested and sung were, *Onward, Christian soldiers, The Son of God goes forth to war, Stand up, stand*

up, for Jesus, and From Greenland's icy mountains. Considerable emphasis was also placed upon worshipful music. Teen age music should touch the heart. The right kind of music will produce a worshipful atmosphere and prepare the way for the prayer and the instruction. Among the devotional hymns suggested were *Holy, Holy, Holy, Lord, God Almighty, Just as I am*, and *Purer yet and purer*. The hymn *Saviour, again to thy dear name we raise* was suggested as a suitable closing song.

A RALLY DAY SERVICE

EDGAR H. NICHOLS

A rally day service is indeed a matter with old ideas at best. The best I can do is to give you some ideas that I have worked out, with perhaps some success,—at least they have been partially successful,—in my own school. I have found it more interesting and more profitable and much easier to prepare programs for the boys and girls in their teens than in any other department of the school.

I shall present this topic under three heads: (1) The Purpose. (2) The Plan. (3) The Program.

The Purpose

I. It is not for the sake of getting a crowd for a given date. I never like to work and strive only for a large number for my Sunday School work. Indeed, I believe the church or the Sunday School, or even the convention, or any other society that seeks to get a crowd only, will fail in the purpose.

There should be a definite and distinct purpose worked out in our minds of the things we are going to do and the things we are striving for in preparing for rally day.

First, we ought to look upon rally day as seeking new power. We are returning from our vacations and from the unfortunate season of the year which brings a lull in our work in spite of our efforts. We are coming back into what is really the active season of the church life. We are coming back to the power-house to reënlist in the new work of the year. We are coming back to impress, if possible, upon the men and women, the boys and the girls, of the school, the great work of our church. We want to impress upon their minds that there is a great power in the church; that there is a possibility of seeking and finding something there that they cannot find unless they come to church, not

only to reënlist and line up again, as a football team lines up, but that it is necessary to change the workers, so we come together again with a definite purpose, and rally day has become a day set aside for that purpose. We ought to keep that fact in our minds.

It is helpful to send out a message for rally day, either from the superintendent or pastor, stating the purpose of the day. I have found it very helpful in the matter of advertising.

The Plan

We must have a definite purpose. Our committee should be appointed with this in mind. It is well to advertise. I think sometimes we overdo the matter of advertising. The city newspapers have taken up this matter of advertising our church services, and it was only a short time ago that we had a contract offered to us regarding advertising our church services, but if we are not able to produce results and give the people something after they come, there is not much need of advertising.

We must have an objective and must arrange in advance for rally day. We must set a standard for attendance. Sometimes scholars have been given prizes for perfect attendance, but I do not believe much in prizes in my Sunday School. We have not done this for a long time. It is almost impossible to have a perfect attendance in city Sunday Schools. There are those who cannot come on account of sickness, etc., therefore we have set a standard of eighty-four per cent., making it somewhat easier than to require a perfect attendance.

I think about the best thing any of us can do is to have original ideas. About the best program that you can have is a program that is in your own mind. Then, let us make our program original; let us have a variety. The young folks do not like the same thing over and over again. I like to vary my programs somewhat. I like to have it so they will not know what is coming. The plan we have adopted in our church, and found very successful, is to have a rally month. We have chosen the month of October as our rally month, and we have a special program each Sunday but we have a different idea that we present each Sunday of Rally Month.

The Program

The program is the most important part of all, after setting our standard and having decided upon the things we are going to emphasize. I think one of the reasons why there is a small attendance at prayer-meetings is because there is not thought enough put into the program.

You cannot get anything out of a vessel into which nothing has been put. You must put lots of study, lots of thought and lots of care into the program. It must be prompt and not too long. It must not be strung out and must be on time, and, above all, it must be spiritual.

Use your young folks on the program; use them in the chorus, and in the quartette. Have them lead in prayer or read the Scriptures. I have sometimes selected a high school girl or boy and told him to read the Scriptures, and emphasized that I wanted him to read it "beautifully,"—not to get up and read it in an offhand way, but to read it "beautifully," as a poem.

Use the young folks, also, as ushers and doormen. Use them in every possible way. Most of us know that the best workers of today are those who started in early to serve, and if you will use your young folks in these rally day services they will not disappoint you.

Make a great feature of the music. To my mind it is the greatest way to worship. Promotion from one department to another could be made a feature of the day. It is very desirable to print the names of those that are to be promoted, especially the names of the boys and girls in the Elementary Department. Young folks like to see their names in print.

CHAPTER X

ADULT DIVISION

Report of Superintendent—Adult Conference—Parents' Department Conference—Various Addresses—Minutes of Informal Conference of Representatives of Brotherhoods and Adult Division Committeemen.

ADULT DIVISION REPORT

By W. C. PEARCE, Adult Division Superintendent

The Organized Adult Bible Class Movement has been raised up of God, and is being abundantly blessed by Him in the extension of Christ's kingdom. Its growth has been steady, rapid and continent-wide. Previous to 1905 the Sunday School membership of North America had not shown any material increase in nine years. Since 1905 the average increase of the Sunday School membership has been approximately 534,206 per year for the full nine years. This growth can only be explained by taking into account the Adult Bible Class Movement. It can now easily claim to be one of the most significant movements in the church. It has already achieved many victories. Its future is full of promise.

Organization

Classes. During the triennium it has been our endeavor to place the chief emphasis upon improvement, and yet the number of classes organized according to standard and receiving International certificates of recognition has surpassed the number reported at San Francisco by 1,671. This has been accomplished notwithstanding the fact that the age limit was changed from sixteen to twenty, which now places in the Secondary Division classes which were formerly included in the Adult Division. The record for the years is as follows:

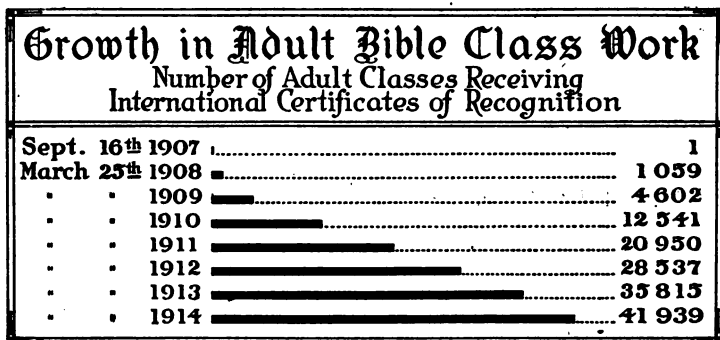
Classes reported at the International Convention in Louisville.... 1,632

Classes reported between Louisville and March 25, 1911.....19,318

Classes reported between March 25, 1911 and March 25, 1914.....20,989

Total number of classes reported to March 25, 1914.....41,939

The membership of these classes at the time of registration was 987,409, an average of a little more than twenty-one members per class. The present membership of these classes has been included in the regular Sunday School statistics, and cannot therefore, be accurately given. We believe it is conservative to estimate that their present membership would reach over a million and a half. These 41,939 classes probably do not represent more than 30,000 Sunday Schools, which would leave about 145,685 Sunday Schools without organized classes. Of course many classes are organized which do not report and receive International certificates, but we think it is much more conservative to count only those which do report. Taking the results which have been accomplished where classes are organized as a basis of estimate, it is



conservative to estimate that one organized class for men and one organized class for women in each Sunday School of North America would bring to the Sunday School an increase of about ten million men and women.

In the effort to reach the goal of 50,000 classes for the present triennium, the following Associations have reached or passed the number apportioned to them: Alabama, Idaho, Indiana, Nevada, Oregon, Pennsylvania, Saskatchewan, Washington (E.), and West Virginia.

Adult Divisions. Fifty-four State and Provincial Associations now have special adult division superintendents. Six of these are on pay for part or full time. Ninety-three cities have reported volunteer adult division superintendents, and the City of Philadelphia has had an adult division superintendent for full time. It is significant to note that though Philadelphia had been losing in Sunday School membership for a number of years, the year after they began to emphasize the adult division work the city showed a net gain of more than 12,000.

Federations. Eighty county and city federations have been reported. This is only a beginning of the coöperative work which these classes are so well able to do along every line of altruistic and Christian work. Everywhere the adult class leaders are waiting for a progressive, comprehensive program of service.

Improvement

Reading Course. Included in the ranks of the adult classes are to be found the most capable men and women in the church. Many class leaders, however, are asking for guidance in the selection of books on practical subjects, the reading of which will awaken interest for service, and provide guidance in service. The Sunday School Council, under the leadership of Rev. Chas. D. Bulla, the efficient chairman of their Adult Division Committee, has most heartily coöperated with our Association by continuing to suggest books which we trust will more and more become the nucleus of practical libraries that will be found in every Sunday School for the use of adult classes. The books now recommended are:

1. The Romance of the English Bible.—John T. Faris.
2. The Church's One Foundation.—W. Robertson Nicoll.
3. Aliens or Americans?—Howard B. Grose.
4. Taking Men Alive.—Charles Gallaudet Trumbull.
5. The Efficient Layman.—Henry F. Cope.
6. Social Creed of the Churches.—Ward.
7. Principles of Jesus.—Speer.
8. Life of Christ.—Stalker.
9. Representative Men of the Bible. Vol. 1.—Geo. Matheson.
10. A Man's Christian.—Norman Duncan.
11. Social Welfare and the Liquor Problem.—Harry S. Warner.

Standard of Service. The final test of every adult class is Christian activity. Knowledge may lead to conduct, but it is conduct alone which produces character. The standard of service was adopted with the desire to guide the adult classes of the continent in practical, well-proportioned programs of service without suggesting uniformity. The standard has been revised in coöperation with the Sunday School Council, and now is as follows:

1. An annual increase in class membership, or an equivalent through the organization of other classes.
2. Personal Evangelism.
3. Social Service.
4. Missionary Offering.

5. Representation in Teacher Training, or Mission Study Class or in Reading Course.
6. Attendance upon Church Services.

Leaflets. Four International leaflets are now issued. During the triennium 368,000 have been distributed. This does not include special denominational, state and provincial editions. In addition, there have been issued 30,000 application blanks, 45,000 statistical blanks, 3,000 standard of service posters, 30,000 charter membership application cards, 25,000 filing cards for keeping class records, 20,000 certificates of recognition, and 30,000 round table leaflets, making a grand total of 561,000 pieces of printed matter issued in the interest of the Adult Division.

Conventions. Every state and provincial convention now makes provision for the presentation and study of adult class plans and methods. The county and city conventions do likewise. We cannot be too grateful for this quick response of the field to recognize the need of giving adequate study to a movement which presents so many problems and which promises so much in the way of results.

Special Conferences. Conferences at convention sessions reach very largely only the class teachers. The adult classes include tens of thousands of able young men and women who are interested in the study of every problem related to the welfare of humanity and the progress of the kingdom. Special conferences are being held for the interest of adult classes in cities and counties. In Philadelphia all-day adult class conferences have been held in two sections, one for men and one for women. In one of these conferences the entire day was given in the men's section to a discussion of what the men's classes can do for the boys, and in the women's section what the women's classes can do for the girls. This kind of program is full of the spirit of Christ, and, if emulated in all parts of the continent, will bring to the adult class movement an ever increasing blessing.

International Training School. The rapid growth of the Adult Class Movement has enlisted a host of adult division county, city, state and provincial leaders. This leadership must be adequately trained if the movement is to contribute its full share to world-wide Christian conquest. A full four year's course is being introduced. Thirty students took the Adult Division work in the first year's course in 1913. This was most encouraging. The outlook for 1914 is greatly improved. It is the purpose of the Training School Committee to make this section of the Training School so helpful that any adult class leader will be amply repaid for attending the school.

Special Courses for Adult Classes. In response to many inquiries in regard to special courses for adult classes, a questionnaire was sent out seeking to discover the needs and demands of the field. The data secured was analyzed and placed in the hands of the Lesson Committee for their guidance in the future preparation of lesson courses. As this data may be secured elsewhere, it is not reproduced here.

Parents' Classes. From every part of the field has been manifested a keen interest in the organization of parents' classes. During the past three years considerable interest has been manifested by parents and religious leaders in plans for aiding parents in meeting the problems connected with the training of their children, this interest indicating an awakening of parental responsibility for religious and moral training. A study of the field reveals various types of organizations already existing, such as mothers' classes, mothers' clubs, parents' classes, mothers' meetings. The interest thus manifested, and the fact that many of these classes are definitely connected with the church, reveals an opportunity for the Sunday School, as the educational agency of the church, to meet a real need by providing a plan for affiliation with the Sunday School organization and courses of study for these classes.

Denominational Publications. The Sunday School publishers have been hearty in responding to the new demand for an adequate literature for the adult classes. Thirteen publications are now issued either weekly, monthly or quarterly, which give special attention to the methods and plans for organized adult Bible classes. The success of the Adult Bible Class Movement is largely due to these publications.

ADULT CONFERENCE ON ORGANIZED CLASSES

An exceedingly helpful and interesting period of the convention was the conference on organized classes, conducted on Wednesday afternoon, June 24, by Mr. W. D. Stem. Those present felt the thrill of the class spirit, and carried away a new enthusiasm for the work of the organized adult Bible class as a means of extending the kingdom.

The leader first stated the threefold function of these classes: (1) to teach; (2) to win; and (3) to develop. He then, with the help of the conference members, contrasted the unorganized class with the organized class. The story was very simple, but just as convincing.

In an unorganized class the leader is "teacher and officers." To properly promote the work of the class he must be:

1. Business manager.
2. Record-keeper.

3. Receiver and disburser of offerings.
4. Distributor of literature, such as song books, Bibles, etc.
5. Getter of new members,—increasing class membership.
6. Reception committee for visitors and new members; ushering or extending other courtesies of welcome and cordiality.
7. Social leader of the class, planning socials, entertainments, etc.
8. Devotional leader, cultivating daily prayer and Bible reading.
9. Visitor of the class, to call on the sick and needy of the class and church.

This indicates nine kinds of work to be done by the leader or teacher of an unorganized class, in addition to his teaching responsibilities. At once we see the impossibility of getting the work done in this way.

The organized class is the solution, for, in addition to the leader or teacher, there will be the following officers and committees:

- (1) President. (2) Vice-president. (3) Secretary. (4) Treasurer.
- (5) Librarian. (6) Membership committee (elect or select chairman only, permitting him to choose his own helpers). (7) Reception committee. (8) Entertainment or social committee. (9) Devotional committee. (10) Mercy and Help committee.

This adds ten leaders and five committees to the working staff of the class who coöperate with the leader to fulfill the function of the adult Bible class. "Organization means a place for every one and every one in his place."

The conference was so interesting that the presiding officer had difficulty in bringing it to a close.

Space precludes the telling of many inspiring achievements of different organized classes represented by members at the conference. Churches have been helped in their work by financial support to the extent of \$3,600.00 and \$4,000.00. One class added its sympathy, help and prayers to the support of their minister in a revival season, and many were gathered into the kingdom. The evangelistic work of another class yielded five hundred new members to the church in six months.

PARENTS' DEPARTMENT CONFERENCE

The interest manifested by those attending the Parents' Department conference indicates a real necessity for such classes in the Sunday School. The discussion was called out by the round table leaflet on parents' classes and covered the following points:

The beginning of such a class may well be with the young mothers.

The success here will insure its future and growth. It is advisable to build from without the school rather than secure the members from other classes. The parents may be grouped according to the needs and interests represented in the class membership. To secure the largest interest, a simple class organization modeled after the adult class organization and adapted to the class, should be sought. The best teacher for such a class would naturally be the one with the parent's experience and something of the teaching gift.

As this department is new, no definite courses have, as yet, been outlined. An investigation is in progress and regular courses will be available later. In the meantime, *The Mother's Quarterly*, or child study books, or selected texts from the Bible may be used. The method of conducting such a class must be determined by the teacher and the work done by the class. Questions may be assigned in advance; some one may be designated to open the discussion on a selected topic, or, where a text-book is used, questions and class discussion will be a good method.

The mothers who are unable to attend the regular class sessions may sustain a Home Department relationship to the class and the school. A periodical summing up of the work may be arranged, special lectures can be secured, and the parents may discuss the problems with the public school and Sunday School teachers. The parents' class may also become a community or a neighborhood class.

VARIOUS ADDRESSES

STANDARD OF ORGANIZATION

MRS. GEORGE H. GEYER

To some it may seem ten years behind the times to be talking about organization of adult Bible classes. *Efficiency* is the great word today, and efficiency presupposes organization. We are told that if every Sunday School in North America had even one small organized class of women there would be more than five million women added to our Sunday Schools. Very much has been said and done for the men's work in the Sunday School, but we must never forget that after all women are expected to conserve the spiritual ideals of the race, and that Bible study is fundamentally essential to this end.

The International Standard of Organization for women's classes is the same as for the men's, it is simple and easy to reach. It provides:

(1) The class shall have at least the following officers, a teacher, a president, a vice-president, a secretary and a treasurer. It shall also have at least three standing committees, as follows: (1) Membership; (2) social; (3) devotional and missionary.

(2) The class shall be definitely connected with some Sunday School.

(3) Age 20 years and upwards.

Classes so organized are entitled upon application to a certificate enrolling them as Standard Organized Classes in their denomination and in the International Association.

Why organize the women's class? A small per cent. of the women are active members of aid societies and missionary societies. The men are coming into the kingdom and will soon be able to carry the financial burdens of the church. The women must organize for the vital work of the church, viz., soul-winning and training for service. The older women may prefer not to organize, but those in middle life, and especially young married people, need to be enlisted in the organized movement. (1) For the sake of the work. Organization brings more women into the class to study the Word of God, it brings more enthusiasm and gets more work done for the class, the school, the church, the community and the kingdom. (2) For the sake of the worker. In the unorganized class, the teacher does most of the work and gets most of the benefits. But the spirit of the organized class is "everybody at work" and there is individual development in service. (3) Organize for the sake of the King. We are about His business. We should do our best. Evil is organized. We must work together thoughtfully, enthusiastically, and unceasingly to conquer it.

Tie up all work to personal loyalty and love for the Master, Himself.

TEACHING THE LESSON

MISS CONTENT PATTERSON

The success of a lesson is largely determined before the class session. It depends upon what has been done by the teacher and the class during the week. To be a teacher is to occupy a place of peculiar privilege, but it carries with it great responsibilities. It incurs the necessity for thorough lesson preparation, not only in the mastery of the details, context, etc., but also in determining through prayer and the knowledge of the needs of the class, the special truth around which

the whole lesson is to be built; it means the incorporation of that truth into the life and experience of the teacher; there is no hopelessness like that which overwhelms one who is trying to urge others to do what she herself is making no special effort to accomplish; it requires planning definite work for the class to do during the week, such as the geography, Orientalisms, persons, facts and questions. Most women's classes will do this gladly.

The teacher has to remember that she has but thirty-five minutes to present her lesson. Her aim, of course, is to increase the class's knowledge of the Bible, but particularly to drive home the truth of the lesson in such a way as to act upon the hearts and wills of the members of the class. In stepping before the class to teach, she realizes that she has women before her in whose minds recent interests and duties are uppermost, and for this reason she has to do something to focus the attention and gain the interest at the very beginning. If the devotional exercises of the class have been spiritual and helpful, the atmosphere thus created will be of invaluable help in teaching the lesson and will leave very much less to overcome in getting the attention and interest. Jesus opened His lessons with a story that caught the attention of the crowd and which had in it the very kernel of the truth which He was imparting. Again He would ask a question which would call forth discussion, and use sometimes objects near at hand with which to begin His instruction. The teacher cannot do better than to follow His example, for by so doing she catches the interest of the class and establishes her point of contact.

In building up the background of the lesson the teacher uses the topics and information that the class has prepared during the week, thus giving them a coöperating interest at the very beginning of the lesson; then she adds what is lacking, or so arranges what has been given as to form the background she needs to show forth the truth of the lesson.

In the adult classes it is not usually the presentation of a new truth that has to be done, but a new presentation of an old truth. The teacher who elicits from her class by questions and discussion the truth of the lesson without having imparted it herself, has really taught. To emphasize it by suitable illustrations, carefully thought out and given in a spontaneous manner, will help to make clear the truth.

All that has been said, however, would fail in its purpose if the truth which has been presented is not applied to the lives of the members of the class. This is the object of teaching. The girl who has been untruthful must be made truthful. The girl who has had

her heart full of envy and jealousy must be cleansed from these faults, and it is only as these things take place that the teacher may know that God has used her really to teach.

AMONG THE GROWN-UPS

W. C. PEARCE

The adult class movement as an International movement is only nine years old. At Toronto, in 1905, the International Sunday School Association for the first time made provision for the promotion of adult class work. From the very beginning the movement has been blessed of God. Otherwise it could not have become, in so short a time, one of the most potent agencies of the church in the extension of Christ's kingdom. The movement is founded upon three great fundamental truths or principles: (1) That democracy must obtain in adult class work. Both men and women demand a voice in the management of every enterprise in which they engage. This principle finds expression in class organization. (2) That Bible study is essential to every kind of Christian work. No army can fight long or effectively unless it is well fed. Bible study is not one of the various activities which men and women may or may not undertake at their own volition, but it is essential as a preparation for every kind of service. (3) That activity is as essential to spiritual growth as it is to physical and mental growth.

The fact that the movement rests upon these three great principles explains the success already achieved, and gives great promise of still greater achievements in the immediate future. The additional fact that all these classes are in local churches guarantees that the results will be "homed" in the local church, and insures permanency for the movement. Among the results already achieved, three outstanding ones may be mentioned:

1. It has given to the Sunday School a higher rating. No well-informed man or woman thinks of the Sunday School any more as a school for children only. This was voiced by a cartoon in a Cleveland paper a few years ago, after a men's Bible class parade in that city. It represented the patron saint of Cleveland as a Sunday School usher who is showing a business man a seat in Sunday School, and he is saying to a child who is in the seat, "Move over, little girl, here's a new pupil." Well, these new pupils have been coming until we have in our Sunday Schools today at least three million men, and almost as many women.

2. It has brought to the Sunday School a constituency able to



THE EXHIBIT—WORLD'S SUNDAY SCHOOL ASSOCIATION BOOTH



THE EXHIBITORS

provide us the better equipment we need, and from which we are finding the leadership for the work with boys and girls which is so essential. The presence of these hosts of men and women has also produced a more favorable atmosphere in which the work for and with boys and girls may be done.

3. It has increased the membership of the Sunday School army as no other one movement has done. In 1905, when this movement was made one of the special features of our work, the Sunday School membership of North America was 14,127,541. For nine years immediately preceding that date the net gain was 1,094,366. The nine years immediately following that date, just now closing, show a net gain of 4313,495.

It is obviously unfair to attribute all this increase to the adult class work. The Home Department, Teacher Training, Home Visitation, the Elementary and Secondary Divisions have shared largely in this victory. It may be said, however, that in most part these were active before 1905. It is, further, interesting to note the increase by trienniums after this work was inaugurated:

Louisville, 1908	982,631
San Francisco, 1911	1,507,178
Chicago, 1914	1,823,686

It would seem evident that the larger increase shown in the triennium just closing over the triennium immediately preceding, is partly explained by the splendid Secondary Division work done during the present triennium. For the future we suggest three very definite ideals:

1. *Extension.* The 41,939 classes reported March 25, 1914, probably do not represent more than thirty thousand Sunday Schools, which would leave 145,685 Sunday Schools without organized classes. Taking the results which have been obtained where classes have been organized as a basis of estimate, it is conservative to state that the organization of just one men's class and one women's class in each Sunday School of North America would bring to the Sunday Schools a net increase of approximately ten million men and women. This ought to be done. Better still, we should have more than one class for men and one class for women in each Sunday School, because there are various groups of adults in every Sunday School whose interests and needs widely differ. When the leaders and plans for these varied groups have been found, the increase should be much more than ten million. What a goal to incite us to our best endeavor! It can be done. Under the blessing of God it will be done.

2. *Expansion.* In every community there are groups of men, and

women, too, who cannot attend the Sunday School session. This is especially true in great industrial centers. The Young Men's Christian Association has shown us how community extension Bible classes can be conducted in these industrial centers. Mr. Fred S. Goodman has compiled a list of classes conducted in more than one hundred different kinds of such centers. Every adult class should be identified with this sort of work unless it is in a field where it is not needed.

3. *Parents' Classes.* From every part of the field has been manifested a keen interest in the organization of parents' classes. During the past three years considerable interest has been manifested by parents and religious leaders in plans for aiding parents in meeting the problems connected with the training of their children, this interest indicating an awakening of parental responsibility for religious and moral training. A study of the field reveals various types of organizations already existing, such as mothers' classes, mothers' clubs, parents' classes, and mothers' meetings. The interest thus manifested, with the fact that many of these classes are definitely connected with the church, reveals an opportunity for the Sunday School, as the educational agency of the church, to meet a real need by providing a plan for affiliation with the Sunday School organization and courses of study for these classes.

4. *Improvement.* (1) *Better Equipment.* If a boy's own room in the home, even if it may be humble, will help to keep him at home, likewise a separate room in the church for the young men's class or the young women's class will help to hold them to the Sunday School. This is an ideal which should be kept constantly in mind, and towards which we should steadily strive. (2) *Trained Leadership.* Among the three million recruits which have been enlisted during the past decade, there are thousands of men and women serving on committees and accepting executive leadership who have not had adequate training. To give to these classes an adequate and skilled leadership, ample provision should be made in connection with all conventions, educational exhibits arranged, leaflets distributed, magazines advertised, and special conferences and institutes held. (3) *Enlistment in Service.* Every adult class should be enlisted in support of every church enterprise, take a responsibility for the work of religious education in its own community, and engage in every sort of social service. But the chief work of the adult classes is, and should always be, evangelistic. If the adult classes of the continent do not reach and win men and women to Christ many will be eternally lost. Let this movement, which has been so definitely blessed of Christ, be dedicated to Him.

THE YOUNG WOMEN'S BIBLE CLASSES AND THE BUSINESS WOMAN

JANE B. SMITH

In every city of the United States, if not of the whole commercial world, we find the business woman separated from factory and shop girls by her educational advantages, environment and wider possibilities of activity. Space allotted to this subject precludes presentation of such facts as age of entering business, educational advantages, kinds of work, earning capacity, etc. And it must be sufficient to state that her needs are physical, mental, moral and religious. In the young women's Bible class we have an organization which presents the possibility of meeting these needs more completely than any other phase of Christian work. The young women's Bible class offers to its members (1) *religious education*, instruction and training that develops Christian character; (2) *fellowship*, not merely social life, but a deeper consciousness of mutual helpfulness and sympathy; (3) *service*, the true expression of Christianity; (4) *the church*, as affiliation with the life and spirit of the church.

We need a further development of the organization to secure the business woman for membership in the Bible class and to meet the week-day influences of her business experience and environment. This suggests the need of federating the city young women's Bible classes into a single, united organization that would be (1) headquarters for business women, situated in the business center; and (2) a clearing-house for the Bible classes, as a means of retaining members who move to different parts of the city, and, likewise, of gathering in those who do not belong to any such class.

The federation should provide equipment, educational classes and advantages necessary to meet the physical, mental, moral and religious needs of the business women at headquarters building, set apart for such purpose.

Such a federation would have the following advantages: (1) It would be *of, for and by* the young women, permitting them to share in the solution of their own problems, and thus creating a different attitude toward the work. (2) The influence would be city-wide, representing every denomination and church in every section of the city and including every young woman of every walk of life. (3) It would unite the classes in coöperative service, giving opportunity for larger and more permanent influence. (4) It would be a work done by and within the church. (5) It would use an organization already in existence,

merely requiring a further development. (6) It would result in the organization of all existing unorganized classes, in the organization of new classes, and in material increase in membership and influence of all the classes.

OFFICERS AND THEIR DUTIES

Mrs. W. B. JOINER, Joplin, Mo.

The welfare and progressive spirit of a class depend largely upon the selection of earnest, capable officers and committees who are willing to work. The teacher should be a live wire,—one who knows and loves girls and women, who sympathizes with them, and who can enter into the life of every member of the class. Her duties do not end with the teaching of the lesson, but continue throughout the week.

The president presides at all business meetings, and at the opening and closing of the class hour. She is chairman of the executive committee and a member of all committees. She should know how to meet and mix with women, and how to manage them, which is not always an easy task.

I believe the office of secretary is fully as important as that of president. A secretary who keeps the records accurately, who keeps correct minutes of all business meetings, who can give data concerning any person belonging to the class, and who can be relied upon to communicate with committees or individual members when occasion requires, is hard to find and is worth her weight in gold. The duties of the vice-president and the treasurer are the same as are generally prescribed for these officers.

I always endeavor to impress upon each of the committees that it is the most important of the class, and that it is depended upon to perform the duties assigned it. The devotional committee is responsible for the development of the religious life of the class, its efforts being not only for unsaved members but for Christians, leading them to a more active and spiritual life. No matter how large or well organized a class may be, unless it is a soul-winning class it is a failure. The social committee is responsible for the social spirit of the class, for greeting, welcoming and introducing new members and visitors. This committee should provide such socials and entertainments as the class may approve. Christ put his stamp of approval on the social life by performing His first miracle at a social gathering—a marriage feast. The devil may have gone out of fashion, but he has not gone out of busi-

ness, and if the church through the organized classes does not provide entertainment for the people the devil will see to it that they are entertained. There are many lonely young women in our cities and towns, who belong to our Sunday Schools, who have no place to go evenings, who feel that nobody cares for them, and whose good names, whose happiness, whose very lives might be saved if the social committee would devise ways of looking after their social needs. The membership committee is to go out in the highways and hedges and look up absentees as well as new members. This committee should make much use of the telephone and post-cards, and should call upon prospectives and absentees. I wrote thirteen cards besides making many visits to one party before he ever came to the class, but when he did come he was an enthusiastic worker. The relief and flower committees may be combined, but should have their place, giving a word of cheer where needed and carrying flowers to the sick, the old, the lonely and the distressed. I have known of several instances where parties have become interested, and souls saved, simply by the sending of a bouquet accompanied by a message of love and cheer. It was a little act of love like this that led Christ to say: "Whosoever this gospel shall be preached throughout the whole world, this that she hath done shall be spoken of for a memorial of her."

WINNING MEN AND WOMEN TO BIBLE STUDY

MISS ELIZABETH KILPATRICK

The Czar of Russia desired a railroad to be built between St. Petersburg and Moscow; the engineering difficulties were great, and after months of preparation the experts laid a blue-print before their autocratic ruler with a line of railroad outlined upon it as sinuous as the trail of a serpent. The Czar looked at it long and thoughtfully; then he took a ruler and a pencil which were lying on the table and drew a straight line between the two cities, and said, "There is your line of railroad." So it was built, at great cost and overcoming unusual difficulties but it was a real air-line.

Very many of us have come to believe that the way to find the shortest path to happiness—the well-worn roadway to Christian living, the beautiful up-trail to heaven and the air-line to adult Bible class stability and excellence—is to place a ruler right over the palpitating heart of each pupil and draw a deep inerasable line from there to God's Word.

Some win others to Bible study by good comradeship, or athletic

or play activities, or social pleasures, or a common interest in all forms of charity and social welfare. The lonely man, the just-in-town boy, the flitting drummer, the busy house-wife, and the merry girl, are won and brought to the class, and then comes the teacher's opportunity so to present that lesson, be it story, parable or sermon, that every member will be touched, interested and won not only to class loyalty and interest, but to the study of God's Word.

How skilfully the teacher studies the class, finds out its capabilities, its vast encyclopedia of Biblical ignorance, and its love of color, hurry and adventure, sensing always that deep, steady undertone in every heart, that spirit of truth seeking with an open mind so strikingly the note of these days of changing conventions and chaos of discarded old ideas and untried new ones.

The question of leadership, understanding and prepared, obtrudes and holds great place in this discussion. A well-prepared, cleverly illustrated, pupil-personally-understood and attractively presented lesson will insensibly win to Bible study. This understanding and personality of the teacher begin to create that atmosphere of worship which is indispensable to convincing Bible study presentation. Announcements over, songs sung, papers rustled *ad libitum*, then the teacher, Christ-filled and lesson-saturated, rises and lifts every pupil up to a higher altar-place of Bible study. Adult Bible class folk love a good story, and the skilled and studious teacher can win them to study the Bible by presenting it truthfully and vividly. On one occasion the transfiguration flashed before a class, with its power and magnitude and appeal to depths of the innermost soul; an overgrown boyish brakeman came to the teacher in the quiet afternoon and said, "Tell me that story again; you don't ever mean that a story like that is in the Bible! I thought it was all just like the Ten Commandments." That brakeman found a real Christian faith through Bible stories.

A vital incentive to Bible study is to insist upon Bibles being in the class and the use of them. The Pocket Testament League activities should be urged; every member of the class at a certain hour, on land or sea, should read the lesson over once a day; and a daily prayer circle to accent the Bible and its influence should be formed.

Women's classes will prepare one minute papers and conduct arguments, and do very much more of the between weeks preparation than the average class of men, but men, some men, yea, all men, are hungry and thirsty for this Bread of Life.

Good maps, a stereopticon occasionally, a good lesson help and a belief in good, up-standing, heroic, splendid illustrations in the language men speak every day will win.

The ideal Adult Bible Class lesson has not yet been written, though splendid helps are issued by every denomination.

Revivals are useful, music wins many, but the future salvation of the world depends on the Bible taught well and wisely, presented as an infallible guide,—a daily staff on which to lean in these troublous days, a mine of vivid interest, a book of peerless stories, a memory-box of flawless gems, a life-preserver when one slips into death's dark waters—but it can never become that to a pupil unless it is feelingly all that to the teacher.

To win requires arduous labor and persistent and tactful wooing; consequently every adult Bible class teacher must be willing to burn the midnight oil, make clear as crystal his own life, and fill his note-book with illustrations suitable for young and old.

Back in the eighteenth century a marvelous tapestry was wrought, outlining the stupendous apocalypse. A French monarch presented it to King René of Provence, and it was hung on his castle walls. Years passed; evil days came to this thread-story; it was torn into bits; it was made into horse blankets; it was used to wrap potted plants; and it was stuffed away in old attics; but by and by there came a man with eyes, ears and historic knowledge, who found one piece; and in the last ten years thirty-six fragments have been sought and found. The result has been marvelous; the colors have appeared as when dyed, and the stitches are perfect yet. Fellow-teachers, we have priceless bits of rare workmanship all about us when we stand in class session,—shall we not win them?

THE ADULT DEBT TO MISSIONS

WILLIAM A. BROWN

By virtue of an occasional gift to missions, many adult members of the church tactily assume that missions are a debtor and that they are the benefactors. The adult members of the church are, rather, very great debtors to the missionary enterprise. They are indebted to foreign missions for the Word of God, since the New Testament grew out of the foreign missionary enterprise carried on by the apostles. Of the hymns which now enrich and energize the worship of the church they owe to foreign missions the present finer type. They are forever in debt to missions for a program of Christian service big enough to claim their fullest allegiance.

Adults have granted too patiently the contention that the years of manhood and womanhood are of no educational value. While it is

true that thirty-nine out of forty modern master missionaries received their profound missionary impression before they were ten years of age, yet in the beginning there was power enough in the gracious gospel of the world-loving Christ to change full-grown men into missionaries of the cross. And today missionary knowledge of the world inevitably awakens in adults the dormant dreams of youth and satisfies the partially fulfilled expectations of a self-sacrificing career.

And missions minister still further to the adult life of the church in that the foreign missionary enterprise affords the best apologetic for the Christian faith as well as the most inviting field for Christian giving. Then, too, the deepening of the spiritual life and the greater realities in the ministry of prayer are found most surely as adults share with others in missionary service.

Upon the organized adult Bible class should rest the responsibility for carrying out in the Sunday School a complete program of instruction in Christian stewardship and the every-member canvass to secure pledged weekly offerings for the systematic and generous support of the missionary enterprise.

The organized adult Bible class may easily discover many fruitful fields of local missionary service. A special study of the community will quickly disclose the social facts and determine the first steps to be taken in framing a practical program of service which shall meet the known needs of all. The challenge to local missionary service is in every unevangelized life in the community; and there is the sure promise of final victory, for every man is a possible disciple of Jesus Christ.

CLEAN AND STRONG

Purity Teaching in the Adult Division

E. K. MOHR

Oh, do not pray for easy lives; pray to be stronger men; do not pray for tasks equal to your powers, pray for powers equal to your tasks; then the doing of your work shall be no miracle, but you shall be a miracle; every day you shall wonder at yourself, and at the richness of life which has come to you by the grace of God.

These great words of Phillips Brooks carry the purity appeal for the Adult Division. Sin is weakness. "To be carnally minded is death." Purity is strength, health, power, and character. Prevention is the best cure. Habits of thought and ideals are adopted early, but "age is opportunity no less than youth, though in another dress," so

that purity is a message to the adult which may be translated into life and helpfulness to others.

Experienced purity workers maintain that there is an almost universal violation of sex laws by the married and by the single, by the good and by the vicious. Ignorance is largely the cause of this condition and the lamentable results. "My people are destroyed for lack of knowledge." If this ignorance is dissipated some shackles may yet be broken, the truth may make some free.

A root cause of impurity is found in marital transgression. Immorality in marriage makes for race deterioration. It robs children of their birthright, curses the young with impure tendencies, and populates the earth with the unfit. Let us learn that marriage is not an end but a means to an end. With the purity and sacredness of God's wondrous plan of life well in mind, we may teach parents to bear worthy children as well as teach children to become worthy parents.

The purity slogans of the adult Bible class should be *a white life for two, and every man a big brother to every boy, and every woman a big sister to every girl*. An organized Bible class should have a purity committee which can find much to do anywhere. Speakers can be secured, purity study classes provided, a library procured and community conditions studied, and quietly but persistently such a work can be done that will affect the whole church and prove an uplift to any community.

The Bible gives a tremendous emphasis to purity. "Wash you, make you clean" is the command of the Old Testament; and the only basis of the new life is purity, on the authority of the Son of God. He that studies and teaches the Book of God must "stand up, speak out, and bravely, in God's name." "Whatsoever part of our lives, whatsoever sphere of human activity, is not vitalized with the Christ, and baptized with his redemptive purpose, belongs to the waste of the universe, to be consumed in the quenchless flame of God's quenchless purity."

THE ADULT CLASS AND THE HOME DEPARTMENT

CHARLES E. SCHENCK

A valuable new development of the adult Bible class movement is its extension to the Home Department.

Many people, who do not attend class sessions, would study the lessons if they were held by class membership. The Home Department section of an organized class includes those who for any reason do not attend the class sessions, but who study the lessons in the home or elsewhere, the membership committee being interested in the non-

attending members of the class, just as they are in the active members.

Various reasons (or excuses) are given when a prospective member declines to join a class. According to the new plan, if he refuses active membership, he may become a member of the Home Department section. He simply promises to study the Sunday School lessons at the time and in the place most convenient to himself. He will be given a quarterly and a record envelope. At the end of the quarter the membership committee will call upon him, leave a new quarterly and a new envelope and take up his record envelope for the quarter just finished. He will receive at least four friendly calls a year from the membership committee, a birthday greeting, an invitation to the class picnic, the class banquet, and class socials, and invitations to the special occasions of the Sunday School.

This plan of adult Bible class supervision should increase the membership of *men* in the Home Department, while in no way decreasing the active class membership. It is a man's job to get men.

Moreover, by this practicable new plan, the number of women connected with the Home Department should be largely increased. The membership committee of an organized women's class will first try to get new members into the class, but if imperative household duties, or any other reasons, prevent they may join the Home Department section of the class, and thereafter be under the care of the class membership committee.

Adult class supervision of non-attending members will not interfere with the working of a regularly organized Home Department. The department will go on as before, the adult classes overseeing those who join their Home Department section. The plan will add usefulness and influence to a Home Department, and to the size and strength of an organized class. Some members of the Home Department section will, through the influence of occasional attendance upon class sessions, or of some special occasion, graduate into the main class.

THE ADULT CLASS AND COMMUNITY EXTENSION

MR. A. B. CORNELIUS

Community extension work is a part of the business of the men's Bible classes. What a fine thing it is to bring together different classes of men in gospel meetings! This has been accomplished many times by Bible class men, particularly in shopwork, such as noon-day meetings. The factory men like them, and in their testimonies they say: "We

want simple gospel meetings and not story-telling meetings." This line of work should be adopted by all men's classes as rapidly as possible.

The purpose of a man's Bible class is to enlist men in the study of the Bible and win them for Christ and the church, to hold the boys in the Sunday School, to reduce the number of males outside of the Sunday School.

A properly organized Bible class is one having an International charter, a teacher, president, vice-president and treasurer, devotional, social and membership committees. We have 2,700 such classes in Indiana, all organized in the same way and all busy on the King's business. We have classes that come together and build a class-room in one day; that organize classes and boost their membership to 50, 60, and 75 men in 60 days; that have for their sole aim *Boys for the Sunday School*; that raise sufficient funds in nine minutes to erect a home for dependent families; and that win souls for Christ, going into the homes, holding prayer-meetings and visiting men in their places of business, the devotional committee working out plans to win men to the church. In the small classes the teacher and secretary furnish the devotional committee information as to the religious standing of the membership; the larger classes take a religious census, and all members not giving a satisfactory answer to the questions as to church affiliation are reported to the devotional committee for consideration, prayer and solicitation, and at the proper time their names are handed to the pastor. This committee is the pastor's aid, bringing to him just the helpful information he desires. Men have been added to the church through this committee. The pastors enjoy the splendid help given them by the men.

The neighborhood canvass, stepping off six blocks each way from your city church or two miles each way from your country church is very important. Try it! It makes you feel big; it makes you feel happy; it makes others feel like coming to your Bible class.

INTERCLASS ACTIVITIES

FRANK YEIGH

The world has outgrown the hermit, whether as individual, class or nation. A hermit Bible class is equally an anachronism in these modern days. No class can live to itself and reach its best. Interclass visitation is, therefore, a valuable factor in the Bible class world. The Bible class should go visiting. It should, for the sake of its own life, take an interest in the organized life of similar groups; it should do so for

the sake of the help it may give to others. Interclass visitation may be carried on in many ways, and in an ever-widening circle.

1. The circle of the class church. Have you ever invited a class from your own church to visit yours, or joined forces for a Sunday with another class? The possible benefits are many. Such a coming together may be made an occasion of outstanding interest, and one that may also be made an annual affair. Go visiting, and get acquainted in your own church.

2. The circle of your denomination. A city men's class makes it a practice once a year to ask a neighboring class of its denomination to join in a union session. This day is always a red-letter one, and so is the day when a return visit is made. The visiting teacher conducts the lesson.

3. The circle of another denomination. There may be yet another delightful coming together of classes representing different denominations. The discovery is made that there is no high fence separating them. Coalescence speedily takes place, and each learns much from the other.

4. The circle of your city. A Toronto women's class invited eight other women's classes to a union class, and the result was a great class of five hundred ladies. A Toronto men's class thereupon invited the ladies, and gathered thirty classes, representing six denominations, in a mass class of a thousand men. Both experiments were highly successful.

5. The circle of a federation. This is a possible circle of associated interest in every community, whatever its size. It provides opportunity for all the classes to foregather for a common purpose, with possibly splendid results and benefits.

Go visiting, Bible class folks, just like sociable people do. Rub shoulders with the Bible class people in the church across the street, to whom you are now strangers. Enlarge the scope of your class interests and vision, and in doing so you will be a bigger and stronger organization.

ORGANIZATION AND REGULATION OF CLASSES

MR. B. S. FORSYTHE

I like to think of men in Bible classes that have a vision that extends beyond the walls of their own school, into the county and surrounding community.

There are many schools on every hand which would like to do

things if they only knew how. A young man thought it would be most desirable to get all the men in the county into the Sunday Schools. In the first town he visited, he looked around to find a leader. To some of the men he said, "I am wondering if you have a key-man in this town, one to whom people look up, in whom everybody has confidence." They answered, "Yes." His next question was, "Who?" Their answer was, "The superintendent of the mines." And in this superintendent of mines a man was found who was interested in moral and spiritual conditions, and willing to do everything in his power. The visitor remained late making his plans, and now I can see in a little mining town a beautiful church to be dedicated to God and the people because of the fact that one man a few months ago had a vision of what might be wrought by an organized adult Bible class, and then showed the people how to do the work. The men of that town said, "We ought to set a pace." Every school in that county that did not have a registered class was listed, and a man was picked out; forty-two men were appointed. Then these forty-two men started out, and thirty-two of the men who were assigned to this undertaking secured the organization and the registration of fifty-five Bible classes in the sixty days' time. One man said: "It has been the experience of life; I was sent out to the foot of the mountain and I sat around, and before Sunday School was dismissed the preacher came up to me and said, 'You are a stranger. I would like to have you talk to the children.' I said, 'I came expressly for the purpose of talking to the men of your congregation.' And the minister said, 'If you wish it I will be glad to give you the time of the preaching service.'" The visitor talked about the organized adult Bible class. He effected an organization at the close of the service. They said to him, "Now, we have enjoyed this this afternoon; things have been explained that we did not know about; we would like to know what we can do in the mountains to interest the dozens of young men who are not being reached." He told them. They proceeded to elect officers. A leading business man was nominated for treasurer, and he said, "I decline." The next one nominated said, "I decline." The visitor knew he had all the men with him except those two, so he said, "Men, I am going to be mighty frank and I give you the same privilege; there is something wrong, something back of this; I have known you have not been with us; now, what is back of this? If the men of this community are ever to be won for the Sunday School and the cross of the Lord Jesus Christ it will never be through your efforts if you continue the same attitude that you have today." One of the men said,

"I guess you are about right." Said the visitor, "Well, what is back of this?" And one of the men said: "Well, there was a time when I was the treasurer, we disbanded and there were a lot of bills to pay and I had them to pay." "Well," said the visitor, "that didn't hurt you." "But," continued the man, "do they do that in your business across the way?" And the whole class discussed finance and how it could be carried on, and a plan has been perfected. The trouble was lack of system; and just for the very same reason, the adult classes should *register*.

THE RELATION OF MEN'S CLASSES TO THE MEN'S WORK OF THE CHURCH

REV. R. R. BIGGER

I have a vision. I believe it is from God. And I am surprised and rejoiced to find that hundreds of Bible class men and brotherhood men have the same vision. It seems to me that God is going on before us, opening up the way for the realization of this vision.

Our vision is the formation of a great united Bible brotherhood which shall unite all Protestant men's organizations into a mighty Christian fraternity embracing three cardinal principles, viz.: Bible study as the foundation, the temporal and eternal welfare (Social service) of men, women and children, and all shot through and through with the spirit of Christian brotherhood. William Jennings Bryan says: "Christianity is the religion of brotherhood, but we do not talk it enough, nor do we practice it as we should."

We are living in the age of the laymen, and never have men been so willing and so active in church work as in the last few years, and this is growing wonderfully, but our great weakness lies in the fact that we are greatly divided. This is the weakness of Protestantism, and the men's Bible class movement has done more to overcome this weakness than all other men's organizations put together. I say this advisedly because I have always been an enthusiastic brotherhood man and am known as the "Father of the Presbyterian Brotherhood." And after studying this question for many years I have come to the conclusion that only through the men's organized Bible classes may all Protestant men be united in a great fraternal social service movement. One reason for this conclusion is that the men's Bible class movement has more members enrolled than all other Protestant organizations put together. Statistics show that the Gideons have about 75,000 mem-

bers, the brotherhoods 200,000, the Y. M. C. A. 597,245. But the men's Bible classes, including the Baracas, the Loyal Sons and all other divisions, have enrolled about 3,000,000 men.

The second reason for my conclusion is that experience has proved that only when the Bible class is made the dominant feature, with other means employed as auxiliary, can a men's organization be maintained. A prominent brotherhood man recently said: "That class of men's societies which may be regarded as the 'Social Type' employing all kinds of methods but leaving the spiritual in the background, and the chief means of which are socials and suppers, lasts only a few short years." It is therefore a settled fact that men's church societies, to be successful, must have at their very center the men's Bible class.

But the Bible class movement may be tremendously strengthened by embodying and practicing brotherhood and social service. Let us take the best things which have been found in all men's movements and combine them in the formation of this great Protestant Bible brotherhood.

Too often have men considered Bible study as an activity. It is not an activity. It is the source of strength for activity. We feed upon the Word of God in order that we may grow in grace and have strength to serve the Lord and humanity. To say that one of the activities of an army or a gang of harvesters is to eat would seem ridiculous and so it is with men's Bible study. Therefore, the weakness of the men's Bible class is that too often it stops there. They need the social service activities and the fraternal spirit manifested by church brotherhoods. On the other hand, the weakness of church brotherhoods has been their lack of strength which they could obtain from weekly Bible study. Three things are fundamental: (1) We must have Bible study; (2) we must not leave out social service; and (3) in it all we must put to the very front the spirit of Christian fraternity, or brotherhood.

Let us look more closely at this question. The laboring men tell us that they do not find in the church the brotherly spirit and the practical ministrations to the welfare of humanity in its temporal struggles that they find in their labor unions. Therefore, many of them are leaving the church and making the labor unions their church. The lodge men declare that their orders are everywhere imbued with altruistic motives, and that there is everywhere manifested the charm of brotherhood. They help worthy distressed brethren and they provide many bright and attractive hours for those who bear heavy burdens in life. And they tell us that the church is not doing these things as

it should; in fact, they point out to us what the church *might do* in bringing people together in the bonds of personal friendship, mutual help and Christian brotherhood. And many men, therefore, make the lodge their church. Yet, these labor union men and lodge men declare that church men *could* and *ought* to have a great all-inclusive and better brotherhood than they themselves can ever have. They expect this of the church, and they are surprised that the church cannot see this weakness in its policy. There is no fraternalism which cannot be practiced by the church, no development of human friendship, no help of the unfortunate, no association of strong men that the church cannot foster if men will view the church as the embodiment of the spirit of brotherly love. The laboring men and the lodge men are anxiously waiting for the men's societies and the Bible class men to get together in a great Protestant movement embodying Bible study, welfare and brotherhood. And it seems to me that this can come only through the men's Bible class movement of our International Association. May God hasten the day when this shall come to pass! May we all live to see the day when all brotherhoods, men's leagues, men's clubs, the Gideons, Y. M. C. A., and men's Bible classes of all kinds shall be united under one common banner with one common emblem varied to suit the divisions, resolving to care for all distressed men, their wives and their children, with the supreme object in view of leading people to Christ through Bible study and evangelism, and all of this in the spirit and in the name of Christian brotherhood.

THE ADULT DIVISION AND TEACHER TRAINING

FRANKLIN McELFRESH

The adult class should regard the training of teachers and leaders as a vital part of its work. It should map out the field of service, after a careful survey, so clearly that the call for teachers will be made imperative.

1. *Choice of students.* The class should be constantly assigning work to various groups in which they can render most effective service. If this is intelligently done, a group will be found in nearly every adult class whose true work is preparation for teaching and leadership in the Sunday School.

2. *A living part of the class.* The group thus set apart should be kept close to the class itself and is to be regarded as a company detailed under marching orders. Their studies, examinations and receive-

ing of certificates and diplomas should all be made matters of deep interest to the adult class. The workers' library, essential to their study, might well be provided by the class. Constant good cheer from the larger group will go far in keeping this training class alive and maintaining its high ideals. Many training classes are starved to death in lonely corners.

3. *Standards of work.* The adult class with its business view-point will see clearly the urgent call for high standards of training and its expectations will go far in prompting the spirit of industry and thoroughness in the training class. In the way of practical help the larger class can aid in bearing the expenses of special students to conventions, institutes, schools of method and other gatherings necessary for enlarging the vision of the coming religious leaders.

4. *Specialization.* The adult class can assist the officers of the school in guiding the students to training for special lines of work. A broad general preparation in the Bible and the study of growing life of childhood and youth is necessary, but the day has come for special training. Teachers of boys' and girls' classes in the teen years are sought everywhere, but in no department does teaching skill count more. Different types of adult classes also may be developed in the growth of larger schools where trained leaders are ready to meet the conditions. Officers of the school, and heads of departments such as the Temperance and Missionary, and leaders in social service, need special information and reading in regard to the particular duties open before them.

5. *The religious note.* The enduring service which the adult class can render to its members in training is, however, through its prayers, its words of encouragement, its high ideals of sacrifice and service. An army is not maintained for its camp, but for its battle-lines. An adult class is not a marked success so much by the number who stay, but by the spirit and number of those who go forth to the line of battle.

MINUTES

Of an informal conference of brotherhood representatives and members of Adult Division committee of the International Sunday School Association, held at the Moody Institute, Chicago, Ill., June 25, 1914.

Present: T. Ross Hicks, Claremont, N. H., superintendent Adult Division, New Hampshire Sunday School Association; James McConaughy, American Sunday School Union, Philadelphia, Pa., Brother-

hood of Andrew and Philip; W. W. Wolf, member executive committee of Colorado State Sunday School Association, Boulder, Colo.; J. A. Van Heulen, Grand Rapids, Mich., member state committee adult Bible classes; Paul Quattlebaum, Conway, S. C., adult Bible class superintendent of South Carolina; Allan Sutherland, Witherspoon Bldg., Philadelphia, Pa., Brotherhood of Andrew and Philip; Rufus W. Miller, 15th and Race Sts., Philadelphia, Pa., Brotherhood of Andrew and Philip; W. C. Pearce, Mellers Building, Chicago, Ill., International Adult Division committee; E. E. Elliott, Kansas City, Mo., national secretary of brotherhood of Disciples of Christ; Charles E. Chapman, Los Angeles, Cal., Bible class, Disciples of Christ; Frank Yeigh, Toronto, Canada, International Adult Division committee; Miss N. L. Miller, Baltimore, Md., International Bible class, Adult Division; Miss Content Patterson, Moody Institute, Chicago, Ill., International Adult Division committee; D. P. Gribben, superintendent Adult Division of Missouri executive committee; Rev. R. R. Bigger, Founder of Presbyterian Brotherhood, Cleveland, Ohio; Miss Elizabeth Kilpatrick, Corinth, Miss., International Adult Division committee; A. B. Cornelius, Indianapolis, Ind., superintendent Adult Division, Indiana State Sunday School Association; Henry A. Atkinson, secretary Congregational Brotherhood and Social Service, Boston, Mass.; Rev. Charles A. Boyd, Burlington, Vt., general secretary, Vermont Sunday School Association.

At an informal supper gathering, held as stated, and with the foregoing present, Mr. W. C. Pearce was chosen as chairman and Frank Yeigh as secretary.

The chairman explained the meeting as one entirely informal, arising out of the suggestion of a few interested in the brotherhood and Bible class movements that it might be helpful to counsel together with a view to studying the work and relationships of their respective movements, and also with the object of ascertaining if there might not be a place for coöperation.

Rev. Dr. Bigger stated that he was one who wished for such a meeting and had suggested the holding of it. His position was shown in the following statement which he read:

I have a vision. I believe it is from God. And I am surprised and rejoiced to find that hundreds of Bible class and brotherhood men have the same vision.

Our vision is the formation of a great united Bible brotherhood which shall unite all Protestant men's organizations into a mighty Christian fraternity, embracing three cardinal principles, viz.; Bible study as the foundation, the temporal and eternal welfare (social

service) of men, women and children, and all shot through and through with the spirit of Christian brotherhood.

I have come to the conclusion that only through the men's organized classes may all Protestant men be united in a great fraternal social service movement. One reason for this conclusion is that the men's Bible class movement has more members enrolled than all other Protestant organizations combined. Statistics show that the Gideons have about 45,000 members, the Brotherhoods 200,000, the Y. M. C. A. 597,245. But the men's Bible classes, including the Baracas, the Loyal Sons and all other divisions, have enrolled about 3,000,000 men.

The second reason for my conclusion is that experience has proved that only when the Bible class is made the dominant feature, with other means employed as auxiliary, can a men's organization be maintained. It is, therefore, a settled fact that men's church societies to be successful, must have at their very center the men's Bible class.

But the Bible class movement may be tremendously strengthened by embodying and practicing brotherhood and social service. Let us take the best things which have been found in all men's movements and combine them in the formation of this great Protestant Bible brotherhood.

All present took part in the informal discussion and all expressed the opinion that the interests of the kingdom and men of the kingdom now enrolled in brotherhoods and Bible classes might be greatly enhanced if unity of purpose and program were possible.

After two hours of discussion it was decided to meet again the following day, and to seek the attendance of others who might be interested.

The adjourned meeting was held in the Hotel LaSalle, Friday afternoon, June 26, 1914.

Among the additional representatives present were Rev. A. L. Phillips, Richmond, Va., general superintendent Young People's Work, Presbyterian Church, U. S. A.; Rev. R. W. Keeler, 150 Fifth Ave., New York, editor Bible Class Monthly, Methodist Episcopal Church; Rev. Francis Fox, secretary Presbyterian Brotherhood, Chicago.

After further discussion, following a re-reading of Dr. Bigger's statement hereinbefore set forth, a committee of five, viz.; Messrs. Miller, Bigger, Chapman, Keeler and Yeigh, was appointed to draft a resolution to be sent to the International Executive Committee. It read as follows:

Whereas at an informal conference of the representatives of denominational and interdenominational brotherhoods and of men's organized Bible classes, held at Chicago, June 25 and 26, 1914, the subject of possible coördination and coöperation and of a united program of Bible study and Christian service was considered, and

Whereas this conference appointed a committee of five as a nucleus to consider the subject and to plan for a conference of leaders of various brotherhood organizations and the Adult Division and others interested,

Therefore resolved that this committee respectfully request Mr. W. C. Pearce, superintendent of the Adult Division, to present a request to the International Sunday School Executive Committee, in behalf of this special committee, to authorize the Adult Division committee to coöperate with this committee and to take such steps as may be deemed expedient to call an informal international conference of brotherhood leaders with the Adult Division committee of the International Sunday School Association and others, to consider definitely a comprehensive and united program of brotherhood and men's organized Bible classes on an interdenominational basis.

Signed: Rufus M. Miller, R. R. Bigger, Charles C. Chapman, R. W. Keeler, Frank Yeigh.

(Signed) FRANK YEIGH,
Secretary.

The foregoing request was duly presented to the International Executive Committee by Mr. R. R. Bigger and Mr. Charles C. Chapman, Monday evening, June 29, 1914. The request was granted unanimously, and the whole matter was referred to the Adult Division with power to act.

STANDARD OF ORGANIZATION

REV. E. W. HALPENNY, B. D., Toronto, Ontario

It may be said that any class the Sunday School has or has ever had meets two of the five requirements of the Standard for Organized Adult Bible Classes. These two are, (1) "Part of some Sunday School," and (2) "Study the Bible as text-book." Saying this thus loosely, does not, however, minimize the importance of these. While they might to some seem trivial or secondary, and while in other grades of the Sunday School they might be so regarded, in the Adult Division they are *prime essentials*. There are numerous reasons why the adult class might have a desire to separate itself from a Sunday School and others why they would drift from the Bible as the central study theme. If any reader is not aware of these tendencies it can only be the result of a limited experience, and communication with any worker familiar with this department will amply suffice to put him on the track.

The other three requirements, namely, (3) Organization, (4) the four regular officers and a teacher, preferably no two of the offices held by the same party, and (5) three committees or more, are the

real features that distinguish the class as an Organized Standard Adult Bible Class.

3. *Organization.* This means a concerted, harmonious effort. Are we overorganized? No! Not until the last man and woman is reached and everybody is busy. It is not in the fact of organization that difficulty arises but in lack of leadership. This is due to nothing more than the painful and conspicuous lack of organization a generation ago.

4. Organization further means "departmental activities" and "adopted duties." Fundamental and back of it all lies the *demand for leadership*. This must be of two kinds, major and minor. It is doubtful if any class exists that does not depend for its success on one or more persons, not to exceed six in number. Officers and committee chairmen are vital. Success to their efforts hinges on the arrangement of associates according to bent or adaptability.

5. From the electric power-house of the class may, or must, run out along the committee wires the electric current that produces. The three committees (or four) usually named, viz.: (a) Membership, (b) Social and (c) Devotional and Missionary, are after all reducible to one seed thought, "Others." In a word, to go after, to welcome and to redeem. There is but one phase of this I want to emphasize. If a class is active at all its tendency frequently is unwisely far-reaching. I mean the danger is in going far afield and not duly appreciating the local opportunity. While I would not discount the efforts of any class in any aggressive policy I insist that the greatest opportunity afforded is that most intimately identified with the school of which it forms a part. Let him that heareth understand.

ECHOES FROM THE TEMPERANCE CONFERENCES

MRS. ZILLAH FOSTER STEVENS, Superintendent Temperance Department

Men's Class Doing Temperance Work. "My men's class," said Henry Stauffer, of Menasha, Wis., "organized for temperance education by poster, the purpose being to educate the community; to take temperance messages out of the Sunday School into the open; to reach those who never entered a Sunday School or church.

"Posters were secured from the National Anti-Saloon League, Westerville, Ohio; and from the Think-It-Over-Company, Cambridge, Mass. Employers, heads of our principal firms, were furnished with posters, which they displayed in conspicuous places,—mills, factories,

fences. These posters stirred up a great deal of discussion; they helped make the drink habit the leading issue in our town; the poster messages formed a sort of serial story, and because of them a great many men gave up their drinking.

"Poster campaigns should be extended and expanded. Bill-boards, trolley-cars, barns, and fences should proclaim temperance messages. Temperance mottoes should be printed and posted upon barns and gates to aid the work of prohibition.

"Our business men and employers gladly accepted anti-alcohol leaflets which they put into the pay envelopes of their men.

"We are now planning an efficiency institute to last a week, when the twentieth century truth about alcohol, its relation to accidents and inefficiency will be presented; and when the relation of abstinence to safety and efficiency, will be demonstrated.

"We are living in a new age. The call of the age is for men of high standards, for efficiency; for absolute abstinence. Men's classes should face the issues boldly. They should influence owners of newspapers to refuse space to advertisements of poisonous beverages. Men's classes should do everything in their power to forward the prohibition fight."

Young Women's Class Doing Temperance Work. "My name is Tipton," announced an alert young man. "I teach a class of young ladies in Bushnell. Our state gave women the right to vote at local elections this spring, and my class had twenty voters. I emphasized the responsibility and obligation that lay upon these girls to *work now* for the thing for which they had always prayed. Our town brought up the 'wet and dry' issue, and on election day I was proud and happy to escort my girls to the polls in a body, to give them any needed help about marking their ballots—they didn't need much—and then the solid vote of our class there, twenty young women and their teacher, went for a 'dry' Bushnell. And Bushnell went 'dry.'"

PARENTS' CLASSES

MISS SUSAN E. RAMSEY

The consideration of a new invention, a new organization, or a new movement always involves three questions, namely: What is it for, does it meet a need? Does it work? and, How does it work? The parents' class must justify its existence by standing the test of these three questions.

It is a recognized fact that the home has a work to do in the moral and religious training of the child which it cannot turn over to any other agency. Its influence is earliest in the life of the child; up to adolescence it occupies the largest place in the child's life; it affords the best opportunity to teach religious truth through the child's questions; it is the place where precept is put into practice and where habits are formed. In spite of this, however, parents are turning over to the Sunday School the religious training of their children because they have had no preparation for this work, and because they have confidence in the efficiency of the Sunday School. The home, however, has a work which is peculiarly its own, and so has the Sunday School. The parents' class offers a plan by which parents may secure the training to meet the problems connected with the moral and religious training of their children. It therefore meets a real need.

Does the plan work? In a recent investigation of twenty-one of these classes in all types of schools, nineteen were reported successful, all from the standpoint of interest, and most of them from that of numbers as well. One leader of such a class says: "I have never done anything which I believe is so well worth while," and members of these classes testify to their helpfulness. If such classes can be conducted successfully in schools of so varying a character, is it not fair to assume that the work may be done in other schools?

A parents' class as here defined has three requirements. It must be composed of parents, either fathers or mothers, or both; it must be connected with the Sunday School organization; and the study must cover problems in the training of children. Classes may meet at the Sunday School hour, or during the week.

The problem of a teacher is a vital one. Preferably the teacher of a fathers' class should be a father, and that of a mothers' class a mother, one who will lead the discussion rather than do all the talking. Organization is as helpful here as elsewhere, though some classes prefer not to organize. Such books as *A Study of Child Nature*, Harrison; *Child Nature and Child Nurture*, St. John; *The Training of Children in Religion*, Hodges; *Training the Boy*, and *Training the Girl*, McKeever, are available as study material.

It is evident that there is great need for the training of parents for their work, that the Sunday School as the educational agency of the church has the machinery by which this work may be done, and that in the parents' class it has an effective method of accomplishing this work. Does this not constitute an obligation? A recent writer has said, "We have reason to believe that it is through the development of

the highest characteristics in families that God is working toward the ultimate fulfilment of His divine purpose for humanity." Will the Sunday School awake to its opportunity and work with God through the institution of the family toward the realization of His great purpose?

BOOKS OF LIFE

By CHARLES D. BULLA, D. D., Nashville, Tenn.

The wise man spoke for our day when he said, "Of making many books there is no end." There are more than three billion books in the libraries of the world. Ten thousand new titles are coming from the presses of America annually.

Our book reading should be brought under law. Thomas A. Edison's method cannot be recommended. He undertook to read the Detroit Free Library through; he read fifteen feet of books as they stood on the shelf, was interrupted and he says he has read comparatively little since.

Neither can we be governed by Samuel Rogers' rule: "Whenever a new book comes from the press I read an old one." We should read books both new and old—books that contain the treasure thoughts of well-instructed authors.

We cannot afford to take book reviews at their face value. Reviewers often yield to the conventionality that led Dr. Samuel Johnson to say to an ambitious poet, "I will praise your book, but I decline to read it."

We ought to be careful in the selection of our printed companions. Pliny blundered when he said, "No book is so bad but that some part of it may be read with profit." The reading of every book one comes across is certain to result in mental dyspepsia—and what is worse, moral disease.

Robert Collyer's criterion will stand the test:

If, when I read a book about God, I find it has put him farther from me; or about man, that it has put me farther from him; or about life, that it has made life less worth living; or about moral principles, that they are not quite so strong and clear as when the author began to talk—that book for me is a bad book.

Such a book is bad for anybody. Let us be readers of good books, books of life, and in so doing we shall enter into fellowship with the wisest and noblest spirits of all time.

The book of books for our Bible classes is the Bible. In the

Scriptures we have the words of final authority. Jesus said, "I speak the things which I have seen with my Father." The Bible has stood the test of life. More than a century ago Voltaire said, "Fifty years hence the world will hear no more of this book." The French infidel missed the mark. Nineteen million copies of the Scriptures were issued last year. More Bibles are sold each year than any other one hundred books together. Blessed book! It is a guide for every pilgrim on his way to the city out of sight.

TEACHING THE LESSON

FRANK L. WOOD

Much depends on getting a right start. Something should be said at the very beginning that will arrest attention.

The teacher must permit free discussion, but not too free. The class ought to be given its head but the teacher must never drop the reins. If need be he should abandon his outline for the sake of some member or some condition which may suddenly confront him. He should teach the lesson,—that is what he is there for. If he wants to give an address on art or history or deliver a speech on some current topic, let him hire a hall. He may be able to make a good speech, but if he takes the time of the class in this way let him not call himself a teacher.

Here is the question of capital and labor, but the teacher is not a sociologist; the question of our foreign relations, but he is not a statesman; the question of needed changes in our local politics, but he is not a reformer. Such matters are of great importance and may come up incidentally, but to make any one of them the chief subject of discussion is to get into quicksand; to teach the lesson is to stand on safe ground.

It has always seemed to me that a class which does not have the lesson but discusses only current topics, as some classes do, is not a Bible class but a literary club, and the head of it is not a Bible class teacher but a literary director. The reason given for this method is that people are drawn into the class who would not otherwise come, which means three things: (1) That the members of the class have lost faith in the drawing power of the Book, (2) that the class is sailing under false colors, and (3) that the very people who are drawn in this way cannot but think that the gospel, so far as that class is concerned, is a failure.

The other extreme in teaching is to consider the lesson as of the time of the events without relation to its present application. The great Bible teacher will take these stories of the olden times and with illustration, description, humor, pathos and practical application cause them to glow with life and energy and be a help and an inspiration for present day living and doing.

The teacher has a right to draw from every age and every field to aid him in building the lesson, but these are only the ornaments to cause him to look with pleasure upon the building and are not the building itself.

He should give the best he has whether the crowd be large or small. He should be candid. He should be natural. He should be evangelistic. He should not be a wet blanket,—the teacher who says, "This is an uninteresting lesson today," is a wet blanket. He should not be a quizzer only, nor a lecturer merely. A Bible class teacher is not a Gatling gun firing off opinions of his own; he is a target at whom should be aimed many an arrow of interrogation. He should not be too materialistic, straining to make a practical application of every conceivable situation; neither should he be too idealistic, placing a halo around all that is commonplace. He should never scold; he should never be discouraged. A pessimistic Bible teacher is a failure before he begins. He should distinguish between discussion and argument for argument's sake. He should have as the object of his teaching the creating of a love for the study of the Book, and the winning of his class to Christ.





TEACHER TRAINING CLASS, SHAW UNIVERSITY,
RALEIGH, N. C.

CHAPTER XI

EDUCATIONAL DEPARTMENT

**Report of Superintendent—Conference on Revision of
Teacher Training Standards—Conference on Promo-
tion of Teacher Training Work—Conference
on City Training School—College and
Seminary Conference.**

REPORT OF SUPERINTENDENT

FRANKLIN McELFRESH

The triennium has been a period of transition and development. The loyalty to every pledge to the Denominational Sunday School Boards has enabled our State Associations to promote the cause of teacher-training far beyond the numbers that appear in our reports. The evidences of deeper conviction in the churches regarding trained leadership are most encouraging.

The Enrollment

The enrollment of students through the State Superintendents of teacher-training as reported to the International office is 104,038. This is not so large as the previous triennium, when the number reported was 136,270. Two causes for this change are: The larger numbers were sent directly to the Denominational Boards and the loss of interest in the organization of large classes. The small class has been found the only true group for thorough work. The number of diplomas, however, marks an advance. 29,516 were sent out directly from the Chicago office and there were issued through the State office of Pennsylvania, 11,648, making a total of 40,164 First Standard diplomas. There were issued 1,852 Advanced Standard diplomas.

The five States enrolling the largest numbers are:

Pennsylvania	36,156
Alabama	8,808
Indiana	5,858
Minnesota	5,550
Ohio	4,739

There is an organization and superintendent of teacher-training in every State and Province, but in only a few of the larger states is there any salaried worker. We are indebted to the loyalty to the cause of Religious Education for the great amount of work done by the noble men and women who find the labor its own reward.

Teacher-Training in Denominational Boards

Reports have been received from the Sunday School Boards of all the churches with whom our Association is at work. These indicate organization and plans of work that promise marked advances for the future. With many the work is only at its beginning. The aggregate enrollment as reported for the three years past in sixteen denominations, was 109,612. The churches most thoroughly organized and offering liberal support for teacher training, report as follows:

Baptist, North	23,000
Baptist, South	20,000

completing one week institute work.

Methodist Episcopal	16,000
Methodist, South	25,000

Schools of Methods

The School of Methods offering instruction for five days or more is coming to new popularity and importance. It corresponds to the teachers' institute in public school work. Fifty-six such schools have been reported and the number is increasing each year. Some, like the Asbury Park, the pioneer summer school, are offering a three years' course of study. Many of these are interdenominational. A large number, however, have been promoted most successfully by Denominational Boards. The Christian Disciple Church conducted thirty-two during the last year.

The City Training School

The most marked advance has been the growth of the City Training Schools. Fifty such schools have reported work, almost uniformly successful within the past year. The location of these schools extends from Pasadena to St. John and from Hartford to Calgary. The enrollment is from fifty to four hundred and fifty, the largest reported being Indianapolis, Topeka and Baltimore. Cleveland and Des Moines schools have completed three and four years with growing interest. The number of successful teachers and scholarly instructors who have given their time for twenty-five and thirty evenings is a proof that the strongest men and women of our churches and colleges are ready to help when we offer work of a high enough standard to make it worth while. The inquiries coming from many states indicate a large addition to the number of city schools for the coming year.

High School Credit for Bible Study

The splendid awakening to opportunity for High School Credit for Bible Study led by North Dakota and Colorado makes the City Training School a necessity for lifting the standard of Sunday School teaching. The challenge of the High School to the Church is here sounded vigorously. The church teacher dare not miss by neglect and lack of skill this high call to supremacy. The school of the Church must be made as truly efficient in methods and courses of study, in equipment and housing, as the public school.

The supreme duty of the churches of America is to promote a system of religious education that shall complete the noble but non-religious work of the public school and state university. The wealth of the churches must be given to it, the strong, choice young men and women should be trained for effective teaching and leadership. Christian education has been lax and satisfied with low standards of text-books and methods. The seminaries are now training the ministers of tomorrow as religious teachers; the great universities offer graduate courses in religious education; the dawn of a new day sends its light slowly, but the morning is rich in promise.

CONFERENCE ON REVISION OF TEACHER TRAINING STANDARDS

REPORT REGARDING REVISION

By WALTER S. ATHEARN, Drake University, Des Moines, Iowa

During the past few years there has been constant demand upon the International Committee on Education for modification of the standards adopted in 1908 after a conference of the International committee and the representatives of the educational boards of the coöperating religious bodies.

In recent months this pressure has come with much insistence from departmental specialists who insist that the present courses do not provide for the specialization required by the modern graded Sunday School.

Before recommending a modification of standards the committee thought it wise to make a survey of the entire field in order that its conclusion might be based upon actual facts and represent the real needs of the country as a whole.

The investigation included the following items: (1) A cross-section survey of the results of teacher training. A questionnaire was sent out to graduates of first standard courses. By this method the work of 500 typical classes was studied; 200 in Pennsylvania; 200 in Iowa and 100 in Indiana, Missouri and North Dakota. (2) A critical examination of the most generally used teacher training text-books. (3) An examination of the text-books used by extension departments connected with colleges and universities. (4) An examination of the literature and methods of government bureaus and agricultural boards engaged in the instruction of the average citizen in specific fields. (5) A study of the methods employed by the various states in the training of rural teachers and the standardization of the rural schools.

Character and Capacity of Teacher Training Graduates

In the survey of teacher training classes one student was selected from each five hundred classes. The classes represented city, village and rural churches and all types of religious organizations.

Three and one-third per cent. of the five hundred reporting had less than common school (eighth grade) education; these were graduates from the first standard course with an average grade of ninety-seven per cent. Forty-three and one-third per cent. had a common

school education, and fifty-three and one-third per cent. had a high school, normal school or collegiate training.

As further evidence of the general intelligence of these teachers, our reports show that each one takes and reads on an average five and one-tenth standard magazines, daily papers and technical journals. The *Ladies' Home Journal*, *Saturday Evening Post*, *Literary Digest*, *Everybody's*, *Better Farming*, and *Woman's Home Companion* are the most generally read.

During the past year these five hundred teachers report, with names of books, that they have read 2070 volumes of history, literature, science and biography. This is an average of over four volumes for each teacher.

In addition to these general books these five hundred teachers have read during the past year 1083 books which may be classified as religious fiction; i. e., *Ben Hur*, *Titus*, *A Comrade of the Cross*, *Inside the Cup*, *The Calling of Dan Matthews*, etc. One out of eighteen has read *Inside the Cup*, and one out of fifteen has read some one of Harold Bell Wright's books.

The average teacher has more than a common school education, reads six books per year and takes five and one-twelfth magazines and periodicals.

In a letter to this committee, Dr. Henry Wallace, editor of *Wallace's Farmer*, and member of the Roosevelt Farm Life Commission, says:

I think I may safely say that the standard of intelligence among church members in the country is considerably higher than among church members in town; and I would not be far wide of the mark if I said that on all questions the average country intelligence is higher than town intelligence.

Mr. W. D. Henderson, director of the extension department of the University of Michigan, writes:

My experience with people of ordinary grade of intelligence would lead me to say that the ordinary high school text-books can be used with a fair degree of success

Chas. H. Williams, director of University Extension, University of Missouri, says:

We find most of the people taking work below university rank quite capable of doing work which is the equivalent of average high school work.

It is safe to conclude that the average American is sufficiently intelligent to read the daily papers, standard magazines, agricultural bulletins, and technical literature bearing on his work, and it is clear that

the Sunday School teachers are not below this general level of intelligence.

The Net Results of the First Standard Course

1. The average final grade of each of these five hundred students was ninety-eight per cent. Only three received less than ninety per cent. and none below eighty-five per cent. It is very seldom that one who takes the examination is caused to fail by the examiner. A very indefensible practice of giving grades to "encourage the backward" has had the sanction of many state secretaries, and a state teacher training secretary honestly marking papers what they deserved has more than once felt the discipline of those higher up. The uniformly high grade of the students is an uncomplimentary reflection on the nature of the text-books, the character of the examination questions and the educational ideals of the examiners.

2. The average time required to complete the first standard text is three and one-fourth hours per week for fifty weeks or $162\frac{1}{2}$ hours to master fewer than 150 pages of text and illustrations. College and high school assignments usually require ten pages of text and collateral reading for each hour of study. Extension and correspondence courses connected with colleges, making their appeal to the same grade of intelligence, require a minimum of ten pages of text for each hour of recitation. But the student of the first standard text-book finds difficulty in mastering a page an hour! This suggests an inquiry into the nature of the "first standard" text-books.

3. Our questionnaire reveals the fact that the first standard course has not encouraged the purchase or reading of biblical or professional literature. Of the three hundred teachers answering this question 260 had purchased no books bearing on any phase of Sunday School work. Forty had purchased a total of 145 volumes. This is an average of less than half a volume to the teacher.

Of the three hundred classes represented, only fifteen had access to any kind of a library during the course, and these were in most cases the ministers' libraries, not selected to meet the special needs of the teacher training class; 276 out of the three hundred teachers reported that their classes depended solely on the text-book, and twenty-four reported that the teacher occasionally referred to a Bible dictionary or encyclopedia.

In answer to the question, "What books do you own bearing on Sunday School organization, methods, child study, Bible history, geography, etc?" one teacher replied:



OLDER BOYS' CONFERENCE



THE EXHIBIT—PART OF COMMERCIAL SECTION

I do not own any books like these mentioned except my teacher training book, and it has excellent teachings on all subjects above mentioned; I use it solely as my only reference book when I get puzzled in any of these subjects.

This simple confession is one of the most serious indictments the first standard courses could have. They have not led to the use of reference books, and they have led teachers to feel that they have mastered subjects to which they have not been even introduced.

4. In reply to the question, "Have you done any advanced teacher training work since you finished your first standard course?" there were 480 answers, 416 of which were, "No"; and sixty-four were, "Yes." There are many evidences to show that the sixty-four who went on to advanced work had other incentives besides the influence of the first standard course.

5. Fifty-one per cent. of the total enrollment in the five hundred classes investigated dropped out before the completion of the course. Various reasons were given. "Lack of interest" was most frequently named. Large classes suffered the greatest slump. Classes of forty would graduate ten or twelve; while classes of ten or twelve would graduate eight or nine. This suggests problems which cannot be gone into in this report. It is clear that there are many other reasons for the shrinkage in class enrollment beside the difficulty of the course itself, but it is the opinion of the writer that a modification of the content of the course would remove one of the greatest causes of this failure to hold the enrollment.

Compare this record with the report of the Dean of the Extension Department of the University of Wisconsin. The report shows an enrollment of 2,804 machinists, clerks and day laborers in classes in book-keeping, engineering, mechanical drawing, and kindred subjects. The average assignment was thirteen pages per lesson, the tests were rigid and the length of the course was two years. Only 278 out of the 2,804 dropped out in two years. The courses were thorough, and they were written to meet the needs of the students. This suggests that an enlarging and rewriting of the first standard courses would enable them to hold a larger per cent. of the enrollment.

The Fundamental Principles of Teaching Ignored

The teaching process requires *instruction*, *drill* and *test*. The first standard course text-books have usually ignored the element of instruction and proceeded to *drill* and *examination*. Memory devices have been at a premium. Drill is not a method of acquisition; its function is to

turn experience into habit. *Focalization* and *repetition* are technique of drill. But preceding this drill exercise there must be observation, instruction, illustration, reflection and even the use of the new matter in harmony with the background of previous experience.

The writers of these texts have been encouraged to ignore the element of instruction by the fact that so many fields were to be covered in a single year. Only second to this sin of asking the mind to make brick without straw is the ignoring of the element of time in the learning process. New facts must be related to old facts, and this requires time. A student could not get a college education over night even though knowledge could be put up in concentrated tablets. We must allow time for digestion. Twenty years ago the public high schools introduced the student to science by giving him five sciences in a single year,—two months each in physics, botany, zoology, geology and astronomy. Such books as Steele's *Fourteen Weeks in Zoology*, etc., will be recalled in this connection; but today the high schools ask the student to spend at least a full year on each science that he undertakes in order that he may not contract intellectual indigestion. In our colleges this element of time is being recognized. Classes that formerly recited five hours a week for one semester, now recite two or three hours per week for two semesters; no more material is covered, but the pupil has time to organize his new facts around the other facts of his experience, and his knowledge when acquired is practical and usable and not a detached body of matter to be recalled by the aid of memory devices.

It has been a mistake to try to introduce a student to the *Old* and the *New Testament*, *Biblical Geography*, *Genetic Psychology*, *Pedagogy*, *Organization and Administration of Religious Education*, all in fifty weeks with one recitation per week. In other words, our scheme of twenty lessons on the Bible, ten on the child, ten on the teacher and ten on the school is contrary to the learning process and must fail, regardless of the manner in which the texts are written. We have tried to dilute the medicine in order to give all kinds at once and produce a quick cure. But there is no royal road to learning, and even religious education must recognize the laws of the mind. Psychology and pedagogy demand the extending of the time or the elimination of many of the branches of study. No other branch of education would think of trying to organize or even introduce so many bodies of knowledge in so brief a time, and religious education must not attempt the impossible.

Still another defect in the literature of the first standard course is

the avoidance of technical terminology. Accuracy of statement requires the use of a technical vocabulary. Dr. Henry Wallace, editor of *Wallace's Farmer*, in defence of the technical terminology used in government agricultural bulletins, says :

People soon learn to use familiarly technical terms of any science or art, if they are really interested in that science or art. Automobile terms are Sanskrit to me, because I am not interested in automobiles, but they are as my native tongue to my children and grandchildren. To cattle-feeders, protein, carbohydrates, and fat are quite as familiar as fleshformers, heat-makers and bone-builders; and so on all through. We master technical terms when we are interested in the subject.

In the field of religious education we have kept our pupils on the non-technical "teen age" literature until they cannot read a standard text on adolescence.

Those who wish to create a body of teachers with the professional spirit must address themselves to the same problems. Such text-books will be thorough, scientific and practical, and they will give increased capacity for the mastery of advanced work in the same field.

Types of books which make psychology and pedagogy simple and at the same time preserve scientific accuracy and cultivate a capacity for further study are Betts' *The Mind and Its Education*, and *The Recitation*. These books are selected because they are among the most popular books now used in training the rural school teachers of the nation. They can be used with success in the third year of the average high school, and it is safe to say that the average Sunday School teacher can master that which is within the grasp of high school juniors. Such books as these are to be commended as models for those writers who are preparing text-books for Sunday School teachers.

This report demands the rewriting of the first standard course text-books in terms of the problems of the teacher, and in harmony with sound educational principles. It demands, also, the extension of the time in which the work is to be done. The writers of most of the present text-books, in order to put four bodies of knowledge into fifty brief lessons, either condensed their matter until it is indigestible or diluted the subject-matter until it is substanceless and meaningless.

There would be no objection to a one-year course provided it was entirely given over to a single field, i. e., *Bible Study*, or *The Pupil and The Teacher*, and provided also that the quality of the subject-matter was satisfactory.

In insisting on the revision of the text-books the committee wishes to insist that the poorer the teachers and the teaching equipment, the better the text-book must be.

The courses provided in this report give continuity of work and they provide all the elasticity necessary for departmental specialization.

Summary

This investigation has already shown: (1) That the results in increased teaching efficiency are entirely inadequate when compared to the time and energy expended. (2) That fifty-one per cent. of the enrollment fails to complete the course. (3) That the reading habit has not been created, and libraries have not been encouraged. (4) That a sense of self-sufficiency has been created in those who are unprepared. (5) That the first standard course has not served as an incentive to more advanced study. (6) That the first standard text-books have been inadequate in both the quantity and quality of their content. (7) That the element of time required for the learning process has been ignored in the "fifty lesson" scheme. (8) That the average Sunday School teacher is prepared to pursue a much higher type of work than that provided in the first standard courses, and that such courses are now offered to the same people in secular branches by extension bureaus of state and nation. (9) That text-books of the newer type are available in all the fields of religious education. For these reasons our committee recommends a revision of the existing standards to harmonize with the recognized principles of education and to meet existing educational needs. Every phase of the program here presented has been put to practical test under the personal observation of members of this committee.

A PROPOSED REVISION OF THE TEACHER TRAINING STANDARDS OF THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION

As revised and approved by the Committee on Education, Meeting at the Sherman House, Chicago, January 12-13, 1914

(Definite action upon this report was referred to a later meeting of the committee.)

I. COURSES OF STUDY AUTHORIZED

1. Courses Leading to a Teacher Training Certificate

A teacher training certificate will be issued to any person completing eighty units of work, provided the following conditions are fulfilled:

a. A *unit* shall consist of one recitation hour of, not fewer than forty-five minutes in length, based upon a lesson assignment, requiring a minimum of two hours for the lesson preparation.

b. The eighty units shall be distributed over three fields of study as follows, provided not less than thirty units be devoted to the biblical section:

1. Biblical.
2. Child psychology and principles and methods of teaching, with provision for observation and practice teaching.
3. Organization and administration.

Not more than half the *units* may be elected from any one field, the other portion being divided equally between the two remaining fields.

c. All text-books and reference books must be approved and reported as previously by the Committee on Education of the International Sunday School Association.

d. The minimum equipment for each class shall be: (1) One set of accurate maps of biblical lands. (2) One blackboard. (3) One dictionary of the Bible. (4) At least ten volumes of reference books suitable to subject studied. Reference books and equipment shall be approved to receive credit.

e. Regular classes in the Senior and Adult Departments of the local Sunday School meeting requirements may be accredited as teacher training classes.

2. Courses Leading to a Teacher Training Diploma

A teacher training diploma will be issued to any person completing eighty *units* of work in addition to the eighty *units* required for a teacher training certificate, provided the following conditions are fulfilled:

- a. Unit as in certificate courses.
- b. The eighty units shall be distributed over three fields, as follows, provided not less than twenty units be devoted to biblical studies:
 1. Material of instruction, elected from (a) Biblical studies; (b) Missions, including missionary biography; (c) Church history; (d) History, philosophy and psychology of religion; and (e) Christian ethics.
 2. Provision for observation and practice teaching.
 3. Organization and administration. Not more than half the units may be elected from one field, the other two divided equally, c, d and e as under "Courses leading to certificate."

II. ACCREDITING WORK DONE UNDER OTHER AUSPICES

a. Students of teacher training classes under the supervision of the teacher training departments of the various religious denominations will, upon application, be granted certificates of credit which may be applied towards the completion of the International certificate or diploma courses, provided the work thus accredited meets in all particulars the International standards.

b. All work accredited from colleges, schools of methods and International Sunday School institutes (city training schools) in religious education, must conform to International standards, and be approved by the Committee on Education of the International Sunday School Association.

III. EXAMINATIONS

All examinations must be under the general direction of the Committee on Education of the International Sunday School Association. The following is the general policy of this committee until further ordered:

a. Unless otherwise directed by the Committee on Education of the International Sunday School Association, the state teacher training secretaries or corresponding officers of religious denominations or other persons approved by the Committee on Education of the International Sunday School Association will provide questions and grade the manuscripts for all examinations in their respective states.

b. Accredited institutions of higher learning conducting extension courses, schools of methods and International Sunday School institutes (city training schools) of religious education, may conduct their own examinations provided courses of study, text-books and faculty are approved by the Committee on Education of the International Sunday School Association.

IV. STUDENTS FOR TEACHER TRAINING CLASSES

This plan is dealing with the teaching force of the future. The present teachers attend workers' conferences and some of them may be induced to join classes which meet during the week, but the teachers of the future are in the Sunday School of today. This plan proposes to specialize certain classes in the senior and adult departments and let students preparing to be teachers enter special classes in biblical or

professional subjects instead of the other classes maintained by the departments.

A four-years' course of study might be so planned as to enable a student to do all the work required for both the certificate and the diploma without greatly multiplying classes, or requiring many additional teachers. The regular biblical lessons in the graded courses for the advanced grades are entirely adequate as a basis for the teacher training class, and a teacher would need only to do this work very thoroughly in order to meet the standards required for the teacher training course.

V. TEACHERS FOR THE TRAINING CLASSES

The churches must be urged to select their most capable members and place them in charge of the given branches of teaching: i. e., Old Testament History, Life of Christ, Apostolic Age, Child Psychology, Methodology, etc. These people, teaching the same subjects year after year, would soon become authorities in their fields, and young people passing through a series of correlated courses would receive a splendid training for the teaching service in the church.

THE MOST EFFICIENT PLACE FOR TEACHER TRAINING

DR. H. M. HAMILL, Nashville, Tenn.

There can be no one plea that will meet all communities and conditions, hence any plea must of necessity be a composite one. That there must be a plea in most cases, and that it must be a carefully placed plea, is the common experience of leaders in teacher training. My own plea from the beginning has rested upon five points:

1. The times demand it. The Sunday School, whether it will or will not, is made a competitor with all other lines of modern progress. The ox-cart and stage-coach and tallow candle have given place to the automobile, the limited express and the electric light and power. The public school is a wholesome stimulus and spur to the Sunday School teacher and superintendent. It is no longer a question of what we may do or ought to do as Sunday School workers, but what we must do or quit the business.

2. The church provides it. Twenty years ago not a church in America or in the world maintained a teacher training department and specialist, with a definite and effective plan of training. Now all churches, great and small, are partners in it, and denominational teacher training method and progress are the dominating words of this convention. Interlocking these in every possible way, the servant of these fifty or more denominations, is the teacher training department of the International Sunday School Association and its auxiliaries—a wide-spread powerful movement all together that leaves no teacher with an excuse for not being trained.

3. The teachers, together with the young people who are to be the teachers of the future, generally are willing and receptive. Not all of them are, but most of them are, especially chosen young men and women of the advanced and adult divisions of the Sunday School who are being formed into training classes, held during the regular Sunday School session, but taught and trained in the text and plan of their denomination as the supply teachers of the future.

4. The Bible deserves it. That goes without saying it, and we have been slow to see how grievously the divine text-book of the Sunday School has been neglected and abused. We have suffered from a pious illusion of the past generations that because it was the Bible, an inspired book, therefore it would automatically inspire every dullard and ignoramus who essayed to teach it without knowing it. We refused to heed the repeated and insistent plea of the Book itself that it should be "rightly divided," and fitted to the needs of varying ages and conditions.

5. Lastly, my plea has been to all critics and doubters of the effectiveness of Sunday School teacher training—"See for yourselves; read the tabulated results as given by denominations and International workers; consider the great momentum of the movement and the tremendous influence it is acquiring, as the Pennsylvania Railroad proudly admonishes you, 'Look at the Map,' and see unmistakably how teacher training in Sunday Schools is leavening the entire lump."

CONFERENCE ON THE PROMOTION OF TEACHER TRAINING WORK

THIRTEEN YEARS OF TEACHER TRAINING WORK IN PENNSYLVANIA

REV. CHARLES A. OLIVER

I do not know that Pennsylvania has devised any unusual methods. The vital thing about any work is not the plan but how much of a man's life goes into it. However, we have followed a definite plan. These four objectives have always been in view: (1) A permanent teacher training class in every Sunday School in the state. (2) The enrollment of every class for thorough work with official examinations. (3) The encouragement of every class to continue to the end of the course and receive the diploma. (4) To follow the first course with advanced work.

Getting people stirred up. It was evident that the leaders of the Sunday School work of the counties, as well as pastors and superintendents, must be brought to a sense of the immense importance of teacher training. To this end we secured a list of devoted Christian men and women in every county. These people were deluged with letters and circulars magnifying the office of the Sunday School teacher and pressing home the necessity for training for service. County officers were asked to place teacher training on the programs of conventions and institutes. Lecturers were sent to the large centers to stimulate interest and explain the work.

Every year for thirteen consecutive years we have reported an increase in the number of graduates. Thirteen years ago we reported sixty-five graduates for the year. Last year we reported 4,303 graduates for the year. The total number of graduates is 24,946.

The next step was the *building of an effective organization*. The entire field-force was asked to present teacher training in connection with their convention work, and as the work developed the state workers became responsible for securing results in assigned counties. District and county teacher training superintendents were appointed. Accurate records became necessary. Enrollment blanks were provided that we might have definite information about every class.

Interest has been intensified by appropriate graduation exercises. The rapid increase in the number of graduates led to the establishment of an alumni association with an annual meeting for fellowship

and inspiration. The demand for trained leaders of training classes has been met in part by classes for the training of such workers. The work has been greatly advanced also by the adoption of a county standard. The aim has always been to have a training class in every school, but such a goal could only be reached through gradual stages.

WHAT THE TEACHER TRAINING MOVEMENT HAS DONE TO ELEVATE THE STANDARDS OF SUNDAY SCHOOL EFFICIENCY

MISS LILLIAN M. ROBERTSON, Teacher Training Superintendent,
Spokane, Washington.

The Sunday School is the farthest reaching educational opportunity with which we have to reckon. The real test of the teacher training movement in its relation to this opportunity is yet to come. So far, its value appears that of preparation rather than accomplishment. It has, however, been the means of elevating the standards of Sunday School efficiency in the following ways:

1. It occupies a sympathetic relation to the educational forces outside of the schools themselves. Workers' Libraries give us the best results of experience and observation in dealing with the teaching ages. The city and the rural school alike feed upon the best thought of experts. Colleges and universities are erecting standards of Sunday School efficiency, and are offering courses in Teacher Training and giving credit therefor. Extension courses are being worked out so that laxity on the part of the community or denomination may be overcome by the supervision and encouragement of these institutions. Teacher training appeals to and coöperates with these agencies. The sympathetic relation of the teacher training movement and outside agencies brings about interchanges by way of speakers, teachers and texts. The school has received a new vision. It has new ideals. Consciously or unconsciously the schools of today must acknowledge a new and advanced goal.

2. The Teacher Training movement has made and promoted opportunities outside the school for the development of workers. The most important of these is the city training school. It supplements the training class in the school; it offers to lecturer and faculty the united strength of a community and so secures the best talent. It offers opportunities for specialization obviously unattainable by the individual school.

3. It coöperates with denominational secretaries, as they strive to secure an awakening to advanced standards in their own fields.

4. The graded union has welcomed the teacher training movement, and study classes are now a feature of the union.

5. Teacher training has contributed to the success of the graded lessons. These lessons are in a large sense dependent upon specialization and teacher training is providing it.

HOW MAY THE DENOMINATION AVAIL ITSELF OF THE AGENCIES OF THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION IN PROMOTING TEACHER TRAINING

LEON C. PALMER, Montgomery, Ala.

I shall discuss this subject chiefly from the standpoint of the Association, that is, what we through our state associations may do in order to make our agencies most available and most helpful to the denominations in promoting teacher training; and in order to speak concretely I shall simply describe the plan and method which are actually being followed by the Alabama Sunday School Association and which make our agencies most available and serviceable to the denominations as we have found by years of experience.

We have three chief agencies through which we promote teacher training:

1. Our organization by counties and districts.
2. Our standard of efficiency for the individual school.
3. Our teacher training literature.

I will speak first of our organization. We have a state teacher training superintendent who receives suggestions from and reports quarterly to the state superintendent. And as rapidly as possible we are having appointed in each district or township of the county a district teacher training superintendent who reports to the county superintendent.

Now, every one of these teacher training workers, state, county, and district, is very clearly and definitely instructed by the state association to recommend and promote the denominational teacher training courses. Our association is very definitely committed to this policy and has been for many years, and we take every opportunity to keep this fact clearly in the minds of our workers.

Another way in which we seek to make our organization a help to denominations is by encouraging our county and district teacher training workers to visit the individual Sunday School and urge the formation of a teacher training class, taking the denominational teacher training course. Hundreds of training classes have been organized in this way. We do not, however, encourage our workers to sell or take orders for training course books; we simply refer all inquiries and orders for books to the proper denominational publishing house.

The chief point, however, that I wish to emphasize here is our system of teacher training enrollment. By the terms of the Chicago agreement, the International Association and the denominational boards agreed to exchange enrollments, the association reporting to the denominations all classes enrolled with the state, and the denominations reporting to the state associations all training classes enrolled with the denominational boards. We have carried out our part of this agreement fully, in spirit and in letter; and in order to do so we adopted a policy which is simple yet very effective: when a denominational teacher training class enrolls with us, instead of merely *telling* it to enroll with its denominational board, and run the risk of its possible forgetfulness about doing so, we simply forward to the proper denominational board the original enrollment which is sent to us by the class, after making a copy for our records. In other words, whenever a denominational class enrolls with us, we do not keep that enrollment ourselves,—we simply make a copy of it and immediately forward the original enrollment sheet itself to the denominational board. In this way, every denominational training class enrolled with us is promptly and automatically enrolled with its denominational board. As a result the denominational boards receive from us probably the enrollment of hundreds of teacher training students who were not on their records and of whom they would otherwise have no record.

The second agency of the state association which is available for promoting denominational teacher training is our Standard of Efficiency for the Sunday School.

We consider our work as a channel through which the denominational leaders may more effectively reach and train the Sunday School workers of their respective denominations.

CONFERENCE ON THE CITY TRAINING SCHOOL

How Awaken and Secure Enrollment from Teachers and Sunday School Workers in a City?

REV. J. D. DARLING, Cincinnati, Ohio, Dean, Cincinnati Training School for Sunday School Workers

The City Training School for Sunday School Workers is here, and here to stay. The form of organization will change that efficiency may be increased, but the work will continue.

How shall we awaken interest and secure enrollment in the schools by those who are to be our leaders and workers tomorrow?

I. Enthusiastic leadership; this is a necessity. These leaders must have positive convictions: (1) That the work they have in hand is a real necessity. (2) That it can be done. There is no faith and little push when a thing is thought impossible. This work may be difficult; it may at times be discouraging, but it is possible. (3) That God wants it done. Be sure God wants the thing done, then you will know it can be done. (4) Such leaders must believe that they are God's own chosen ones to do the work. When our fellow-workers have chosen us let us believe we are God's choice, and in that conviction go forth to work, to prayer, to victory, to praise.

II. The Program. The program for the school is most important. (1) It must be such as to appeal to the workers and those who would prepare to do work. If it does not it will fail to influence. People are not readily deceived in that respect. They will know the difference between mere glitter and real gold. The program must be a solid, substantial one. (2) Two things are to be carefully avoided in the preparation of the curriculum: *a.* The course must not be so light as to make it a farce, else it will not be considered worth while. *b.* We must be able to prove to those who would prepare for efficiency in the "King's business" that the course of study we offer does meet their needs. (3) To do these things some things are essential: *a.* We must advertise; we must begin early and continue long; we must get our literature into every school, have it read in every adult class, and thoroughly placed before the workers and the "near-workers." One call is not sufficient; there must be a "first call," a "second call," but not a "last call" until the last chance is gone. *b.* Hold a superintendents' luncheon and council, and drill into them the importance of the work. Secure at least one "live wire" in each coöperating school

to act in conjunction with the pastor and superintendent in arousing and maintaining interest in the school. This is important. Some superintendents will not be interested; get some one who will stir the school in this interest in spite of such a superintendent. *c.* Pastors should have impressed upon them the fact that this is an effort to help them to efficiency in their work. Eighty per cent. of the fish they catch annually comes from this pool. *d.* Secure the best possible instructors. "Anyone" will not do. Let there be fewer classes and better workmen if necessary. We must have instructors who are not entirely "dried out," who are not ready for burial, but show signs of much life. They must know what to teach, how to teach it and how to interest and hold those who constitute their classes. *e.* Workers headed by the city secretary of the association must get into every school, present the work, arouse enthusiasm, distribute registration cards and get people to register at once. *f.* Schools should be persuaded to pay the registration fee for at least five of their best prospective workers. This will help largely to solve the problem. *g.* Let a careful record be made at each session of those present, the name and address of every one enrolled being in the hands of the secretary. If any one is absent two sessions in succession, let the secretary do one or more of these things: *aa.* Phone or write the absentee and urge attendance. *bb.* Communicate with the "live wire" in the school of which the absentee is a member, and get his or her help in securing attendance. Let this coöperating "live wire" be a recruiting officer for his school; let him help to secure volunteers for the "Regular Army" of the Lord. Personally I believe this will be most helpful.

III. Lastly: Never give up. Have high ideals for your work; build for the future; lay foundations that will challenge the admiration of thinkers; make them believe in the certainty of the success of your work. Write "Success" over your efforts and God will write "Efficient" across the labors of the workers of tomorrow.

WHAT IS THE BEST USE OF THE FIRST PERIOD?

MR. W. A. GETTY, Lincoln, Neb.

The topic is an important one because the time is so limited, only seven and one-half hours for one semester of ten weeks. Hence, we should plan to use every minute to the best possible advantage.

The fifteen minutes preceding the opening of the school should be spent by officers and faculty in conference and prayer. Scarcely a

week goes by without something of importance arising which should be discussed by officers and faculty, and no officer or teacher should appear before the school or the class without first getting in touch with God. A moment before time for beginning, officers and teachers should pass into the assembly room; all conversation should cease, and the chorister begin the song service, followed by Scripture and prayer which should correlate closely to the theme of the lecture. The devotional period should not exceed ten minutes.

The lectures should be planned carefully by a competent committee and the lecturers selected with caution. Lectures should be prepared especially for the school, with needs and purposes of the school in view. No previously prepared lecture should be made over for the occasion. Outlines of the lecture should be presented to the committee for approval and suggestions. The lectures during any semester should be correlated and logically arranged: For instance, if the general theme should be Old Testament History, the first few lectures should be planned to lay a broad foundation. Such topics as "The Geography, Climate, and Products of Palestine," "The Manners and Customs of the Hebrew People" could be used. Technical and purely didactic subjects should be avoided. While the lectures should be serious yet they could be semi-popular. The outlines should be furnished each student in mimeograph or printed form so that the entire attention can be given the speaker.

HOW MAINTAIN WORK IN THE STUDY PERIOD OF THE TRAINING SCHOOL

ISAAC B. BURGESS

The needs of the individual cannot be met unless the teacher has a knowledge of those needs at every step and before every new advance. That implies the freest interchange of thought, feeling, impression, doubt and pleasure between the pupil and the teacher. Such interchange may take place by a regular and systematic quiz, and probably every teacher will need to resort to such a quiz more or less. The ideal is to promote such interest and confidence that the pupils themselves will ask questions, so that their thoughts will be an open book before the skilful teacher. One thing essential to maintaining interest is that there shall be continuous self-activity on the part of the pupils. The way in which this activity is expressed may be, and

indeed should be, varied; the more varied it is, the more the powers of the pupils will be challenged and developed.

Surely one form of expression should be written. "Writing," as Bacon says, "maketh an exact man." Writing may be the keeping of a note-book; it may be a report of observation; it may be a book review; it may be a five or ten minute paper, written in the class hour in answer to definite questions requiring thought.

In the written work, as elsewhere, great care is necessary to insure the deepest and largest activity possible. In order to insure exactness in note taking, teachers often put upon the board their own summaries of lectures, which the pupils copy into their note-books. Unless careful tests are applied, it is obvious that such notes may be nothing more than exercises in penmanship. The effort on the part of pupils to put in their books a condensed summary of a lecture is of the very highest value, and the effort to secure essentials in such a summary should be insisted upon even though the results secured are somewhat crude. The greatest pains should be taken not to exceed the pupil's powers, and in many cases it will be found necessary to use a text-book merely supplementing and enlarging or correcting, as the case may be.

Too much should not be made of the merely intellectual interest. Enlist the feelings, the imagination, the larger human interest. The personality of the teacher is a mighty factor in maintaining thorough work during the study period, and he should bring it to bear by knowing every pupil in his class, not merely by name, but in intimate acquaintance with history and qualities. Only thus can his instruction be adapted to the individual student, and the continuous interest of all be assured. General instruction in the class will often require enlargement and explanations by means of personal conference.

In this matter of adaptation to the individual the city training school has a unique advantage. The multiplicity of its courses will permit the transfer of a pupil from an uncongenial course to another which far better meets his individual needs. The plan of the school should distinctly provide for the free transfer of pupils and for the greatest frankness between teacher and pupil, which will bring to light cases of maladjustment. Many an isolated training class has dwindled simply because its component members required such different treatment that no one teacher could in the same series of lessons meet the needs at all.

I would have the scholars know not only the teachers but each other as well. I would have the teacher training class or section organized with definite officers and activities. The membership com-

mittee should be enlisted not only in increasing membership but also in looking closely after absentees. I would have, too, a social committee with the definite purpose of promoting acquaintance among the members. I would make the class eminently practical, and to this end the organization should be helpful.

COLLEGE AND SEMINARY CONFERENCE

BIBLICAL COURSES IN THE COLLEGE CURRICULUM

PROFESSOR CHARLES FOSTER KENT, Yale University

It is significant that this is the seventh conference that has met during the past three years to consider the vital subjects presented by our program today. In many of our colleges these three years have been an important period of experimentation. We have also brought our results and conclusions together and carefully compared them. We have discussed the aims and content of our biblical courses from many different angles. We have invited to our conferences not only college presidents and professors, but also the recognized leaders of the church, the Sunday School, and Christian associations. Possibly most significant of all has been the testimony of certain representative undergraduates of Columbia and Yale who, at the Columbia conference last December, presented ably and convincingly their convictions regarding the needs of college students and what courses were best adapted to satisfy these needs. Through the carefully planned questionnaire sent out by the student Christian associations, with the coöperation of their local secretaries, we now know definitely what is being done and what is not being done in the field of college biblical instruction. A commission representing the college biblical instructors and the educational leaders of the Christian associations has carefully defined the aims and respective fields of the curriculum and voluntary courses, and has worked out a definite basis for practical coöperation. This work unquestionably marks a great forward step. Whereas four years ago there was much duplication of biblical work in the curriculum and voluntary courses and a sad lack of definite aim and efficiency, each now supplements and reinforces the other. It is clearly recognized that the primary task of the curriculum courses is to give the students accurate and adequate knowledge of the history and contents of the Bible. The Christian associations naturally and rightly look to the curriculum courses for the thorough training of their leaders and

the basal biblical instruction of the students entering their classes. Building on this foundation, the aim of the voluntary Bible courses is to solve the practical problems of daily living by the application of biblical principles to actual life.

One of the inevitable and hopeful results of the present situation is that the Christian associations, as well as the church and the Sunday School, are demanding with ever-increasing insistency that our colleges do this work of training leaders thoroughly and scientifically. Herein lies the final solution of the one much mooted question of how far biblical work should be given full credit toward a college degree. As long as the methods used in the biblical class room are dogmatic, sectarian, or unscientific, it is obvious that the work does not deserve academic credit. When, however, modern historical methods are applied to the study of biblical history, and literary methods to the study of its biblical literature, the last possible objection to recognition through full college credit disappears, for experience has amply demonstrated that no literature and no history are better adapted for rigorous cultural discipline. It is significant that our conservative eastern institutions, like Harvard, Princeton and Yale, recognize this fact and accord such credit as a matter of course.

One conclusion, which I think we must all accept, is that there must be a broader, more perfect adaptation of specific biblical courses to the needs and limitations of the ordinary student. The chief limitation is that of time. Under the pressure of increased electives and vocational courses a great majority of the college students do not feel that they can give more than two, or at the most four, hours to the biblical studies in the curriculum. Until recently most of our biblical courses have been planned primarily with a view to covering the field rather than from the point of view of the individual student. We have sacrificed the majority to the few who desire to specialize in the biblical department. In our desire to give the students a whole loaf, we have sadly neglected those who have only the time and interest to take half a loaf. We will all confess that in our zeal for our own subject, we have, in common with most college departments, over-emphasized relative values. For example, in the field of biblical history we have taught our students many facts and introduced them to many characters that were of little vital interest to them and of no large abiding significance to the general student of human life and thought. In so doing we have often obscured the great, universal facts and characters which make Hebrew history perennially fascinating and eternally significant.

It is also absolutely essential to recognize the primary interests of the generation in which we live. The men of the generation just passing were chiefly interested in the devotional use of the Bible. They lived anew the experiences of the patriarchs and prophets of old. Their deepest emotions were voiced in the immortal songs of the psalmists. The maxims of the Hebrew sages and of Jesus were their daily guide and companion. The stirring words of Paul constantly encouraged and inspired them, even as they did the early Christians of the first century. With its thousand new interests the present generation, however, has largely given up the devotional use of the Bible: In this age of sociology, psychology, and eugenics, its quaint terminology seems somewhat antiquated at least to our decidedly up to date college students.

During the past quarter of a century, as we all know, and some regret, the prevailing attitude of thoughtful men toward the Bible has been scientific and historical. Step by step, as the geologist traces the various layers on the earth's surface, the individual history of each book has been traced, and its different strata laid bare. This critical stage in the history of Bible study has not been without its fascination and inspiration; but it was the inspiration of discovery, which appeals to the intellect rather than to the emotions and wills of men. As we are all beginning to see, the critical analysis, for example, of Genesis, has a large ultimate value, but is of little immediate use in helping men along the arduous path of life.

At the present moment most of this strenuous, often destructive, and yet in the end constructive, work has been done. Certain detailed questions here and there remain to be settled, but they are relatively unimportant. In this age of quick, intuitive decisions the results of modern biblical criticism have already been accepted by the majority of the leaders of the Protestant world. And suddenly, as is quite natural, Christendom finds itself weary of the detailed processes of higher criticism.

The reasons for this indifference are not difficult to find. The center of interest of the present generation is social and educational. Men have little time for merely theoretical and academic questions. For the same reason men's interest in the Bible today is practical and social, not theological nor critical. These facts must guide us at each step in outlining our curriculum Bible courses.

Theoretically I am still inclined to think that biblical introduction is the natural gateway to the biblical field. Some will be found to enter it and then to tread the familiar paths of Old and New Testa-

ment history. The older type of courses in *Biblical Introduction and History* ought still to be offered for specialists. But in this paper I have not this class in mind. I have in mind rather the majority of our students, whose time is limited and who are distracted by a thousand interests. For them I am convinced the most practical as well as the most attractive course might be designated as the *Founders of Christianity*. In this course introduction and a certain amount of historical knowledge are necessary, but they should be regarded simply as a means to an end and should be compressed into the briefest compass. The end is a practical, vivid acquaintance with the personality, the ideals, the methods, the work and the teaching of the ten great biblical characters to whom we preëminently owe that which is highest and most significant in the faith which has produced and is still the chief inspiration of our modern Christian civilization. Fully half the year's work should be devoted to the study of the personality, the aims and the methods of Him who is the culmination of all that is noblest in human history and the supreme expression of the divine relation to and through man. The year's work will naturally conclude with a study of Paul, the heroic apostle, who carried the message of Christianity almost to the end of the known world, and of the teachings of that profound thinker, the author of the Johannine writings, who interpreted the teachings of Jesus into universal terms.

There is a growing group of students in our colleges who naturally approach the Bible from the literary point of view.

A third course which is destined to receive ever-increasing attention in our college curriculum may be designated as the *Social Teachings of the Prophets and Jesus*.

To these three fundamental courses I think we shall in time add a fourth, and designate it perhaps as the *Educational Use of the Bible*. In this study we will approach the Bible from the point of view of the teachers who wrote it.

These courses meet the challenge which the college youth of today is sending to us. Courses shaped with these ideals in mind will, I am convinced, meet the needs of the great Sunday School world which this convention represents.

Viewed broadly, it must be confessed that the biblical instruction in our American colleges at the present moment is at a low ebb. Recent investigations have shown that it is elected by less than one-sixth of the students. Out of our six hundred or more American colleges, less than sixty-five have specially trained biblical instructors who give all their time to this work. This means an average of less

than one instructor to fifteen hundred students. Nearly half the instructors who are offering biblical work have had no special training. These facts are as deplorable as they are illuminating for they show our colleges as a whole to be faithless to their pledges and trust. The future, however, is full of promise and lies in the keeping of those whom this convention represents. At least three hundred chairs of *Biblical Literature* should be established within the next decade in our American colleges, and equipped with men of strong, sterling personality and thorough training. If this is done, I am confident that it will be easy to rouse the coöperation of our faculties and the devoted interest of our students. Herein also lies the open way to the solution of the gravest of our Sunday School problems, for when we begin to send out each year five or ten thousand college men and women who have a clear knowledge of the vital facts and the great characters and teachings of the Bible, a new era in the history of religious education will begin.

DISCUSSION AT COLLEGE AND SEMINARY CONFERENCE

CREDIT FOR COURSES OF RELIGION

ALVA W. TAYLOR, Department of Social Service, Bible College,
Columbia, Mo.

The only reason courses on religion cannot be taught in the state universities is that sectarianism has forbidden it. It is illogical, from an educational standpoint, to give courses in industrial history and none in church history, to teach the ideas of Plato and not those of Jesus, to indoctrinate students with Kant and Hegel and not with Paul. Jesus, Paul and the Bible have had a larger share in civilization than Plato, Kant and the works of Shakespeare. When we remove the inhibition the state schools will teach religion as they teach philosophy and science.

The best that can be done at present is to found colleges for religious instruction at the seat of the state university and persuade the university to accord credit for the courses given.

Unless the church school gives a religious cast to education there is little hope for it in competition with the great state endowed university. It cannot compete in point of equipment or in offering technical instruction; it can compete in the development of manhood and womanhood.

COURSES IN SOCIOLOGY, ETHICS, HISTORY OF RELIGION, ETC., AS RELATED TO RELIGIOUS EDUCATION

PRESIDENT FRANK K. SAUNDERS, Washburn College, Topeka, Kansas

A course in biblical literature should have a place in the college curriculum, but there are difficulties to be overcome.

The first of these is the readjustment of the courses of religious education under one head.

The second is the matter of financing such a department, the same being usually scattered through the various departments.

The object of this course is to train the average young men and women for leadership in the community where they live. To do this the laboratory method is recommended, having the students work in the local schools. Reports of the work should be given by the student in the class room.

NATURE AND EXTENT OF COURSES IN HISTORY, MATERIAL, THEORY AND METHOD OF MORAL AND RELIGIOUS EDUCATION

PRESIDENT W. G. CLIPPINGER, Otterbein College, Westerville, Ohio

The courses in history, material, theory, and method of moral and religious education, should be under a head professor of religious education. In the general history of religious education, due attention should be given to aim.

The sources from which the materials for religious education are derived are the Bible, books of religious life, magazines and journals of ethics and sociology, and reports of reformatory institutions.

The aim should be effective service. To this end public education should be more religious and religious education should be more educative.

PROFESSOR T. G. SOARES: Considerable work bearing on religious life can be done in college. There should be correlation of all the work done in special college courses. This work should be put toward the end of the course.

The specific work in religious education should be attractive to the student and significant.

A graded course in pedagogy should be given.

In the course of the history of education the Sunday School comes in as a material thing.

HOW COLLEGE STUDENTS ARE BEING IDENTIFIED WITH THE POPULAR WORK OF LOCAL SUNDAY SCHOOLS

PROFESSOR H. E. TRALLE, M. A., Ph. D., Professor of Religious Education, Hardin College, Mexico, Mo.

It has been estimated that about one-seventh of all college students attend Sunday School and that about one-seventh of these render definite service.

The blame for the non-attendance of the six-sevenths must be placed upon the students themselves, the parents, the college and the Sunday School; and all must work together to improve the situation. Some suggestions are offered:

1. Let the college have a department of religious education. There has been a marked improvement in the religious situation in those institutions of learning where the Bible and religious education are regarded as proper cultural subjects. In such schools the students come to feel that religious education is an essential part of all real education.

2. Let the Sunday School make itself a real school. We must put adequate teacher training into the Sunday School curriculum as a part of its regular work.

3. Let there be organized coöperation between the Sunday School, the college and the student. This coöperation might be made effective through a council composed of the local pastors, superintendents, the Y. M. C. A. and Y. W. C. A. in the college, and selected faculty members.

4. Let trained Sunday School specialists work with college students. We need a student volunteer movement headed towards the Sunday School. The latent idealism of college students would readily respond to a call to service in the Sunday School.

COLLEGE STUDENTS IN SUNDAY SCHOOL

DR. RICHARD C. HUGHES

The need of more Bible instruction in the church and independent colleges has been brought out during the discussions of today. These institutions are entirely free to deal with religion and to provide as many courses in biblical and related subjects as they choose but the colleges and universities owned and controlled by the several states

are definitely restricted. One president writes, "In an address made some years ago I pointed out that under the law the university could not possibly give religious instruction, and, therefore, that this duty rested with each church for students affiliated with that church. The university officials have coöperated in every possible way with the student pastors in their work and such coöperation they will cordially continue in the future."

The officials of these institutions are as much interested in the welfare of their students as those of other colleges but they are limited by law in the amount of religious instruction that may be given.

The large number of students, running from a few hundred to seven thousand in single institutions, makes it possible for the local churches to reach more than a small proportion of the students.

Classes taught by students are inadequate. In colleges of small size where there are departments of biblical instruction such classes become study or discussion groups and are related to the regular class room work. The supervision thus provided makes them of real value but in the large state university where there is no such supervision they can accomplish little good.

Bible instruction, whether for university credit or given for religious values without credit, must stand on the same level of scholarship and teaching value with the best work done in the university. When it is done in this way the students take it gladly and in large numbers. One university pastor who gives his entire time to this work, has organized classes attended through the year by 421 different students. He did not do all the teaching but found competent teachers for some of the classes.

This Bible work by the churches need not interfere with the Y. M. C. A., on the contrary it has already given new life to the associations in many places. The field is so large and so poorly occupied that there is not the slightest danger of undue competition. The churches and Sunday Schools need to recognize clearly, (1) that these state universities and colleges are each year turning out large numbers of well-trained leaders; (2) that this year the total number of students in them was 147,000 and the number is steadily increasing; (3) that only a very small proportion are receiving religious instruction of any kind; (4) that here is one of the most important and the most neglected fields for Christian education in America; and (5) that the university officials and students alike heartily welcome the approach of the church when it is made in the person of men and women who are competent to deal with the momentous interests involved.

ORGANIZATION AND DIRECTION OF THE PRACTICE WORK OF STUDENTS PREPARING TO BECOME SUNDAY SCHOOL WORKERS

HERBERT FRANCIS EVANS, Ph. D., Professor of Bible and Religious Education, Grinnell College, Iowa

The newer ideals of education demand that the courses offered in the college shall make socially efficient individuals. The new courses in religious education offer themselves to any test of social efficiency which may be demanded. The experience of education in the laboratory is at the disposal of the educator along religious lines. This practice work is as necessary in the case of the Sunday School workers as of the nurse, physician, public school teacher, or Y. M. C. A. worker. Practice work puts the student into vital touch with the thing itself and develops the skill necessary to efficiency.

The Sunday School worker should have courses in the Bible, psychology of religion, social service, Sunday School methods, and methods of teaching. Practice work in all these courses is essential to the highest efficiency. The Bible is never mastered thoroughly until we can tell others its message. The classroom teaching as to Sunday School methodology should be tested in the actual laboratory of Sunday School service.

Some of this practice work may be done in the college classroom under the direct supervision of the instructor. Fundamental errors of the student can be detected quickly under the skilled eye of the professor. The actual Sunday Schools of the college community should afford much opportunity for this work. The College Y. M. C. A. and Y. W. C. A. will give a limited opportunity to the students who are taking college courses and also teaching classes. Social settlements will afford opportunity for work in boys' and girls' clubs and other settlement activities. Where there are city institutes, such as in Des Moines, facilities will be available for many phases of Sunday School work. There will be good opportunity to discover the actual problems of the workers throughout the city. Direction is important in all this work.

DISCUSSION

PROFESSOR W. S. ATHEARN: Practice work must be carefully graded. The professor of religious education must have absolute charge of the school. A city institute, to be effective, must not be an adjunct to any college but a community enterprise.

RELATION OF Y. M. C. A. AND Y. W. C. A. TO THE SOCIAL AND DEVOTIONAL ACTIVITIES OF THE LOCAL CHURCH AND COMMUNITY

MR. HARRISON E. ELLIOTT, New York City Y. M. C. A.

We must not confuse academic and voluntary classes. Voluntary work ought not to be suspended. There must be some organization to express the Christian life. The students' activities must be cleared through the church, and the church must be representative of the student life. In the Sunday School the students should be placed in separate classes or a student department should be organized with superintendent and teachers.

The Y. M. C. A. and Y. W. C. A. should coöperate with colleges and church in the student work. They should be a sort of clearing-house for community, faculty and students.

THE CHALLENGE TO THE COLLEGES

HENRY F. COPE, D. D., General Secretary, The Religious Education Association

The American college was born of a religious purpose, designed, first of all, to prepare young men for the ministry and to insure the light of religion to all social leaders. It has had always, to some degree, the religious purpose of developing lives to their fulness. But the religious motive has been obscured by the phenomenal development of the physical sciences, and also by the fog of loose thinking as to supposed conflicts between religion and intelligence, so that educated men hesitated to avow religion when so many of its friends insisted upon its divorce from knowledge.

In recent years the college has come to a new leadership in social affairs; she is not concerned only with categories of information; she looks out on the practical, every-day problem of the factory, market-city and home and definitely plans to prepare men to meet them. We believe today that it is the function of higher education to prepare the leaders who will have the training, skill and spirit to serve society by leading it to greater efficiency in all directions.

The church and the Sunday School challenge the college with the same call as that which comes from the factory and the city. The church challenges the college to do at least as much for the field of

the higher life as she is doing for commerce, industry and civics. If the college prepares youth for manhood's usefulness in business, and takes no account of man's every-day business of living as a moral and spiritual being, she is making the ancient, tragic mistake of the barn-builder who wakens to the terrible warning of the midnight voice, "Thou fool, this night is thy soul required of thee!"

The church and Sunday School challenge the college to be as fair to them as to business. If the market and factory need trained men, does not the church and every agency that deals with the higher life need them, too? What direct contribution are they making today to maintaining that life? A church college has one good reason for existence, that it may use the investment made by the sacrifices of the church that founded it to carry forward the youth of today into the higher faith and service of tomorrow.

We tend to test education by resultant efficiencies in young men and women in the commercial world; we ask, Do the graduates make good in business? The test is fair as far as it goes, but it is a very small part of the whole criterion. Men must make good, but they must make good in the whole of life; they must make good in ability not only to earn but to create, not only to get but to give, to serve, to sacrifice, to discern and develop eternal values, to make all life larger, finer and more truly divine.

This does not mean any demand that all students in colleges shall receive training for professional theological work, but that they shall have at least as good a chance to become intelligent on the meanings and processes of work in the realm of religion as in any other realm of life; that they shall know as much about the growth of character, at least, as about the growth of caterpillars; that they shall know as much, at least about the Bible, as about Shakespeare, as much about Sunday Schools as about civic courts and political institutions, and that any who desire to major in religious education shall have an opportunity to do so just as they would have in sociology or chemistry. It means that the student shall have the opportunity to know the whole of his world, including the range of higher values. This does not make the college a professional training school; it only widens its curriculum to include the whole of the student's life; it faces it toward all the social relations which that student will have; it regards him not only as a manufacturer or merchant but also as a man living in a society with religious interests and activities. It recognizes the church and the Sunday School as truly a part of his social life as is the bank or his business or his city.

Many colleges are answering the challenge. Approximately fifty standard institutions make definite provision in their curricula for courses looking toward efficiency in religious education, including work in the psychology of religion, pedagogy of religion, the Sunday School, and the history and methods of religious education.

THE CHALLENGE OF THE SUNDAY SCHOOL TO THE COLLEGE

GEORGE A. COE, Professor in the Union Theological Seminary, New York City

College students are often called by older persons "college boys and girls." But students call themselves "college men and women." The eye of the student is upon the maturity toward which he is moving. Childhood, he assumes, is to be put behind him and forgotten. He endeavors to interpret the whole of life in terms of adulthood. He does not think of himself as one who is to have children, live with them, and fit them in turn for adult life. The world that the ordinary student consciously prepares himself to live in is a world of adults.

Three consequences follow: (1) Humanity loses much of its reality for the student. We often complain that the college does not keep close enough to real life. One of the fundamental reasons is that the college forgets children. It will never get close enough to life until its students are led habitually to think of humanity as a stream ever moving through childhood and youth into maturity. (2) The moral horizon and moral purposes of college students lack breadth. Human progress, which ever dazzles collegians, is not a movement merely or chiefly from one generation of adults directly to another, but also indirectly through children. Every great moral problem is a problem of child life and child training. Hence, the moral purposes of the student, intense though they be, are bound to lack breadth as long as their childward aspect is ignored. (3) Hence it is that students so commonly fail to grasp the significance of the Christian church for the layman. The church is here to inspire, instruct, and comfort adults, of course, but even more fundamental, if possible, is the church as an agency through which laymen may perform their function of the religious education of children.

In short, the college student who attempts to broaden himself by forgetting childhood really narrows his outlook, his contacts with real

life, and his moral and religious purposes. The Sunday School challenges him to be a broader man. The Sunday School—the time has come to say this boldly—has a wider view of life than prevails in most student circles,—wider because it includes the whole of humanity from infancy to old age, wider because it sees the inevitable relation of children to the progress and destiny of the race. Childhood is calling to the privileged young men and young women of the colleges: "Open your eyes to real life, get out of your moral and spiritual provinciality, see what privileges are before you as parents, as educators, as churchmen!"

The challenge of the Sunday School to the college is not to the students only, but also to the administrative authorities. In larger measure than is commonly supposed, in far larger measure than faculties and presidents seem to realize, the attitudes of students are determined by conditions that are under official control. The elective system, some will say, leaves everything to the student's choice. But choices do not grow in a vacuum; they are always made between alternatives that the student feels to exist, and under influences that weight the alternatives unevenly. There was once a college in which more elective courses were chosen in a single foreign language than in any other subject. The explanation is not to be looked for in any mystery of student free will, or in any quality of the germ plasm, but in the specific conditions that surrounded these students,—conditions created primarily by administrative acts. The reason why students so commonly ignore childhood is partly their desire to be fully grown, but it is also largely that nothing in the college turns their attention in this direction. They simply lack guidance, which many of them would welcome.

Concerning any college it is proper to ask, From its administrative acts and lack of acts, what attitude are the students likely to form toward children? In this respect colleges differ among themselves. Some of them, as we have just heard, are endeavoring to fill the gap, the chasm, that has so generally existed in the religious and moral education of young men and young women. But there is still abundant occasion for a humble but firm challenge from the Sunday School to the educationally proud and mighty. To presidents and professors, as well as students, childhood calls: "Open your eyes to real life; get out of your moral and spiritual provinciality; think of students as future parents, educators, churchmen!"

But any such challenge from the Sunday School to the college is likewise a challenge from the Sunday School to itself. If we invite college men and women to work in our Sunday Schools, what shall we

ask them to do? Shall we ask them to fall into our thoughtless routine? To teach lesson courses that are known to be unadapted and inferior? To sing such songs as some that have been placed before this convention? I have suggested some sharp inquiries concerning our colleges, but the blade cuts both ways. We must put our Sunday School house itself in order!

DECLARATION OF PRINCIPLES

The Conference of Colleges and Theological Seminaries affirms the following Declaration of Principles:

"We believe that all education should be so organized and inspired in nature and method as to make for the moral and social development of the people. To this end we urge upon all public school and other teachers the importance of keeping constantly in mind the spiritual character of their task. The life of our schools should be so ordered that they become in the best sense schools of citizenship.

"It is evident, however, that the church must assume increasing responsibility for the religious education of all the people. The opportunity of the Sunday School is greater today than ever, and to meet this opportunity it must accept definitely the educational ideal.

"We view with the liveliest satisfaction the advance that is being made towards securing trained professional leadership by our denominational and state Sunday School bodies. The standard of training for these leaders must constantly be raised until the church has a corps of superintendents of religious education equal to that of the public school system.

"The theological seminaries, missionary and other training schools are realizing their opportunities in this field of training but there is still necessity to urge that religious education be given a place in the faculties and in the curricula of these institutions equal to that occupied by the older branches of instruction.

"We believe that the glory of the Sunday School shall continue to be in its mighty host of volunteer workers, but if this is to be really significant, the service must not only be great in extent, but must be *worthful* in quality. We need a lay educational force trained in far higher degree than has yet been attempted. The proper responsibility for preparing these workers lies with the college. Christian colleges may find a new reason for being if they will seriously undertake this task. The ideals of college youth should receive direction by the provision of adequate training for specific religious service.

"We believe that training schools for cities and communities, for the training of lay workers should be established in various parts of the country, where by day and evening classes people may be fitted for the various places of leadership in the church. The work should be of equal grade with that of the morning school. We look to the time when a serious course of study in such an institution shall be considered essential to a position as teacher of a Sunday School class or as a leader of youth."

RESOLUTIONS

College and Seminary Conference

"*Resolved* that the executive committee of the International Sunday School Association, and of the Sunday School Council, be requested by this conference to appoint a commission chiefly of representative laymen to cooperate with the corresponding commission of the Religious Educational Association, and the commission on religious education of the Federal Council of the Churches of Christ in America, in taking measures to secure scientific and adequate instruction in the Bible, and religious education in our privately endowed colleges and state institutions of higher education.

"*Resolved* that the North Central Association of Secondary Schools and Colleges be respectfully petitioned to define the conditions under which biblical instruction pursued outside of the public schools may be granted academic recognition.

"*Resolved* further that a like request be made of all other similar standardizing agencies.

"*Resolved* that the success of the College and Seminary Conference just closing warrants the executive committee in providing similar conferences to be held in connection with further sessions of the associations.

"Signed: THO. G. SOARES, W. S. ATHEARN, R. P. SHEPHERD."

CHAPTER XII

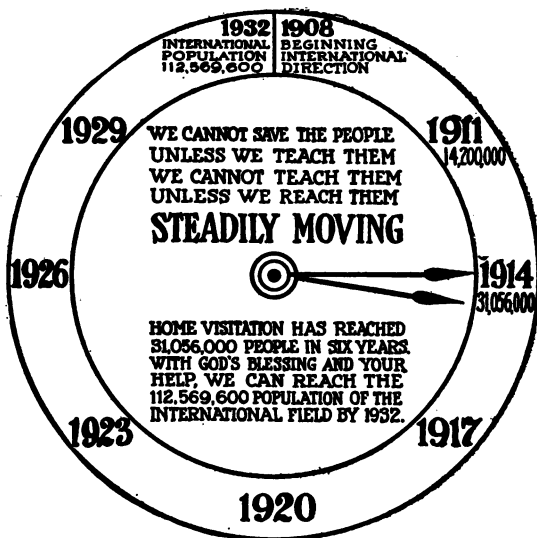
HOME AND VISITATION DEPARTMENT

Superintendent's Report and Address—International Home
Visitation Conference—Conference Addresses

REPORT AND ADDRESS TO CONVENTION

J. SHREVE DURHAM, Superintendent

The second triennial report of the Home Visitation Department of the International Sunday School Association records, first of all, the many blessings of God upon the work.



Such a plan for the coöperation of all faiths—Protestants, Catholics and Jews—and the organization of forces sufficient to reach thousands, hundreds of thousands, and in some instances, millions of people on a



THE EXHIBIT—PART OF EDUCATIONAL SECTION



THE EXHIBIT—PART OF COMMERCIAL SECTION

single afternoon, would be impossible without God's mighty aid. Not one city, state or province has failed in its plans for the observation of a Home Visitation, and great have been our Father's blessings in every place where it has been observed.

The Home Visitation Department was established with a superintendent in charge at the beginning of the triennium of 1908. At the close of that period, 1911, more than 14,200,000 people had been visited. During the present triennium, which closes with this 1914 Convention, something more than 16,856,000 people have been visited, making the total number of people visited, since the organization of the Home Visitation Department, some 31,056,000.

Coöperation of All Faiths

In nearly all of the cities, states and provinces where Home Visitation has been observed, Protestants, Catholics and Jews have coöperated most heartily in the work. Protestants of all denominations have joined earnestly in the movement. Catholics of all nationalities have coöperated actively in the campaigns. Jews of all reformed and orthodox congregations have affiliated faithfully for the success of the cause.

The plan has commanded the active leadership of many of the strongest pastors and laymen of the Protestant faith in the International field. The highest prelates of the Catholic faith have heartily endorsed it and given it able direction. Cardinal Gibbons, of Baltimore, in his written call to all Bishops and Priests of that City, stated: "It is a work which will be of great advantage to the spiritual welfare of your people." Archbishops, Bishops, Priests and people of the Catholic Church throughout the International Field have given the movement most earnest coöperation. The leaders of the Jewish faith have been among the most able in its direction. We have strong superintendents of Home and Visitation in fifty-three states and provinces.

Many Important Centers Visited

Many of the most important centers have been visited during the time that the plan has had International supervision. Chicago, Louisville, Denver, Toronto, Cleveland, New Orleans, Minneapolis, Wheeling, Oklahoma City, Dallas, Spokane and a number of other cities observed the movement during the first triennium, 1908-1911. During the present triennium Philadelphia, San Francisco, St. Louis, Montreal, San Antonio, Kansas City, Richmond, Louisville, Evansville, Baltimore and many other leading cities have observed the work.

It can be seen that Louisville and Dallas have had their second Visitations. New Orleans is organizing for the second campaign in their city, which will be observed during November of this year. Chicago, Philadelphia, San Francisco, Toronto and a number of other cities are asking for the work again. The calls for assistance in the direction of the plan are far greater than we can meet. All dates are pledged for the International superintendent until 1916, and such cities as Des Moines, Charleston, New Orleans, Seattle, Tacoma, Portland, Vancouver, Calgary, Wilmington are among those planning for the movement.

Invitations Extended in Nine Languages

The invitations to all to be religious have been extended in nine languages—English, German, French, Spanish, Hebrew, Italian, Chinese, Japanese and Polish. It has made a profound impression upon people of all faiths and all nationalities, and especially upon people of no faith, to see all faiths and nationalities earnestly coöperating to urge them to be religious, with invitations in nine languages from all Churches, Synagogues and Sunday Schools.

The non-religious element does not make the distinction in faith and denominational principles which the religious element makes. If it did, it would be religious. But this world will never be won to God until we make God and religion of more importance than creed, and if we will all work together without any sacrifice of faith or denominational principles, but sacrifice any faith and denominational prejudices, and seek no personal privileges, we can convince the world of the all important matter of religion. This movement helps us to know one another, and brings that confidence to each in the other, which binds all nearer together and nearer to God.

Issue Proclamations and Declare School Holidays

Governors and Mayors of all leading cities where the work has been observed in recent years, have issued proclamations in behalf of the movement, and Boards of Education and Catholic and Lutheran leaders have declared holidays in all City and Parochial Schools in nearly all of the cities where the plan has been undertaken. Commercial Clubs, Business Men's Associations, Chambers of Commerce, and Clearing House Associations have also issued strong proclamations to their thousands of members urging that they take part in this movement for the betterment of all the people along religious, educational, social, commercial and civic lines.

In Dallas, the owners and managers of Gentry Brothers Circus postponed the hour of their exhibition, when they learned that it was the afternoon set apart for the Home Visitation. The work was observed in San Antonio during the great flood there. It had rained for weeks, but just at the hour set to visit the homes, the sun broke through the clouds and there was sunshine for the next two hours, when the rains began again. Many of us thanked the Father for that blessing, as well as His other blessings upon the work, and all the people seemed deeply impressed with the many ways in which He enabled the plans to succeed under such unusual conditions. The trouble in Mexico interfering greatly with the newspaper publicity needed, the weather and many other things, made the work in Baltimore one of the hardest problems we have ever undertaken, but here too, God's blessings came when it seemed that we must fail, and through two of His noblemen, enabled a great work to be accomplished.

Strong Newspaper Endorsement and Publicity

One of the strongest forces for the success of this plan to reach the non-church element is the newspapers. In every city where the work has been observed, the newspapers have given it strong endorsement and wide publicity. Not only have their pages been open to all the plans and purposes of the movement, they have also given it, what is said to be by local leaders, the strongest editorials ever known for any religious work. Very powerful cartoons have been contributed to the cause in many places. In many cities where the papers use large bulletin boards, the Home Visitation organization and its plans and results have been bulletined along with the important news items of the city, state, province, nation, and the world.

In Elizabeth, New Jersey, where one of God's good men headed the movement, an editorial was written which is being copied by many papers throughout the International field. Here also, one of the leading Catholic Churches prepared a large banner, beautifully arranged, and hung it high above the street, with these words: "Home Visitors' Headquarters," and at the ends of the banner were swung American flags. Some one figured out what the publicity of the St. Louis Home Visitation would have cost at regular rates, and it was more than \$4,000.00, which was given free by the St. Louis newspapers. Many splendid things were accomplished in St. Louis under the fine direction of their strong leaders. The Board of Education and Catholic Archbishop of St. Louis declared a holiday in all City and Parochial Schools,

which sent more than a hundred and thirty thousand young people to their homes to announce to their families the coming of the visitors in the name of religion and of every faith. It is said that the stopping of the entire educational machinery of this great city meant the turning of more than \$11,000.00 of their investment in the great cause of education—into the greater cause—Religious Education.

Systematic, Successful Conservation

The most important development of the entire movement is the systematically organized plan of concerted action by all faiths and denominations for the conservation of the Home Visitation. A general "Special Reception Day" is agreed upon by all Protestants, Catholics and Jews, to welcome the new people located through the Visitation, to the Church, Synagogue and Sunday School of their choice. Each faith and denomination is to follow its own forms of reception, such as training, catechising, etc.; but all unite in the public invitation and the special ingathering day, which places an even stronger emphasis of coöperation upon the importance of being religious and of uniting with some organized expression of religion, than the coöperative work of the general Visitation.

A strong united call is prepared, which is printed in leaflet form and sent to every pastor, priest, rabbi and Sunday School leader in the city. It is also printed in all newspapers, which informs the entire public of this concerted action of all faiths. Each Church, Synagogue and Sunday School sends a written invitation to all those who have expressed a preference for their organization, and follows the letters with personal calls upon all these people, urging them to share their fellowship, and to come and unite with them on this "Special Reception Day." Large and lasting results have been secured in many cities through the plan. Through just such methods the Centenary Methodist Episcopal Church, of St. Louis, added 408 new members to their Church on one day, as a result of their splendid organization and the following-up of the Home Visitation. In the recent Evansville and Baltimore Visitations the plan was unanimously endorsed by all Protestants, Catholics and Jews, and the call was issued and signed in the name of: "The Pastors, Priests, Rabbis and Sunday School Leaders of all Faiths and Denominations in Baltimore." Large results were secured by all of the Churches, Synagogues and Sunday Schools where the plan was followed. The City of Philadelphia alone gained more than 12,000 in its Sunday Schools since their Home Visitation, and other advanced

work. The State of Colorado had two Visitations and increased their Sunday School numbers from one in twelve to one in five of the entire population of the State. Like results are being secured everywhere the work is well done.

The Home Department

At the San Francisco Convention the Home Department was united with the Home Visitation Department, that it might have what direction the Superintendent could give it. The work of the Visitation Department has grown so heavy that it has been impossible for the Superintendent to give the Home Department anything like the attention this important work deserves. It is hoped that a better arrangement for its care can be made at this Convention.

The Superintendent has given all the attention possible to the Home Department, and Mr. William Hamilton, Chairman of the Committee, and Dr. W. A. Duncan, Founder and Honorary Chairman, have given much attention to the work. Under their direction and with the splendid leadership of the Home Department leaders of the States and Provinces much very fine work has been done. The membership has steadily increased.

A Great Forward Step

Mr. Hamilton, Chairman of the Committee, has given special attention to the "Family Altar" feature of the Home Department, which promises to aid in the greatest problem of our age—Family Worship. This has been made one of the grades of the Home Department work, and is explained in leaflet form, which can be secured from the State, Provincial, or International Sunday School Associations.

Much definite progress has been made along the lines of Home Department work, through the Home Department sections of the various Schools of Methods, Home Department Contests, State Home Department Conferences, Progressive Home Department Banners, and Home Department Certificates for the recognition and enrollment of the Departments, all of which will be explained in the Home Department Conference of this Convention.

The Future

The interest in the Home Visitation plan to reach all of the people for all divisions and departments of the Sunday School and Church, is growing so rapidly, that we urge the leaders to be careful concerning the organization of the work, especially in the large cities. When a

movement is undertaken which involves thousands, hundreds of thousands, and in some instances millions, of people, it should be so carefully organized that there will be no failure, and some one who has had experience in the organization of large cities, should be secured to assist in the direction of the work. All plans and methods for the organization of large cities, and for the organization of rural districts, where the work is just as practicable and successful as in cities, will be explained in the Home Visitation Conference of this Convention, and any further information desired can be secured from the State or Provincial Associations, or the International Sunday School Association, Chicago, Illinois, U. S. A.

The cooperation and prayers of all men and women interested in the Kingdom are asked for this great work. Many of them are helping to make it possible with their service, their money, and their prayers, and we need many more to join us, if we are to reach our generation. We cannot *save* the people unless we *teach* them; we cannot *teach* them unless we *reach* them.

INTERNATIONAL HOME VISITATION CONFERENCE

REPORT OF SUPERINTENDENT

J. SHREVE DURHAM

The greatest peril to religious education as well as to religion in general, is not a weakness within any department of the Sunday School and church, but the numbers and the influence of the forces without.

Although no organization in the history of the world has been more surely blessed of God, and more truly successful in its great work, than the organized Sunday School movement of the church, nevertheless only one in four of the population of America is in the Sunday School, and only one in forty of the population of the world. This many times larger number still outside of the Sunday School demands our attention and very best efforts, first, for their own sake; and, second, because the greatest problem in holding those we now have in the Sunday School and church can be solved only by reaching this larger number, who with their influence constitute the strongest force against the cause.

Home Visitation is the most systematic and the most successful

plan known to reach all the people and to bring them into the Sunday School and church. Every department of the Sunday School and church can be best served through a Home Visitation department, because: We cannot *save* the people unless we *teach* them: We cannot teach them unless we *reach* them.

Through Home Visitation we can locate every man, woman and child for every department. This movement also interests and enlists a large number of new people in the entire Sunday School enterprise, enabling general secretaries and other leaders to enlarge their forces with many influential people. The report of this department is printed in full in the general report, and I will give the remainder of the time assigned to me to those in the conference.

HOME VISITATION CONFERENCE ADDRESSES

THE VALUE OF THE CHICAGO VISITATION TO MY CHURCH

REV. CHARLES BAYARD MITCHELL, D. D.

I want to give my word of testimony regarding this very vital work. We went into the Visitation a few years ago, when we had the all-Chicago campaign, and I want to say that we got more out of it, as a Sunday School and as a church, than we got out of the two Chicago-wide evangelistic campaigns of Gipsy Smith and Chapman-Alexander.

My church is located in a strictly family residence district, a neighborhood not so migratory as in other portions of the city. We are probably as stable as any part of the city, but the congregation is constantly changing. Two-thirds of the people belonging to my church today have joined since I went there, six years ago. We pastors in Chicago are preaching to a procession.

The Visitation showed us our field. We found that where we thought we had a large constituency we did not, and where we thought we had not we had.

It did those who engaged in the canvass much good. All got a blessing out of it and came back with splendid reports of the fine way in which they were welcomed and received at the doors. I found, two years later, when we had on a special revival campaign and I wanted to

visit the neighborhood and invite the people to come to our special services, I had no difficulty in getting good volunteers from those who had that former experience.

We got hold of many children whom we knew nothing about and had them for our school. I could cite family after family of people who have joined St. James in these recent years through the hold we got on them through their children, and we got hold of the children through that canvass. Some of the best families we have today I never heard of until we had that campaign. It has not only built up the school with a constituency of people, but it has added to our church.

We are in the same block with a Roman Catholic church. They have there a very large church. (Father Foley told me not long ago that their average is about 2,900 attendance on Sunday.) He was very much opposed to this canvass. He thought it was a Protestant dodge to hold the names of Catholics and proselyte, but when he came to understand what it meant he was in favor of it. He said, "I think I know all the people belonging to my parish," but he said to me afterwards that he found a lot of folks he didn't know anything about. He got the cards that were sent in, and he discovered that there were Catholic families in his parish that he had never heard of. Our Catholic and Jewish friends finally came to understand that this is no proselyting dodge, but that we turn over to Catholic and Jew and all alike the cards that belong to them. I want to commend this enterprise to any who are here from any community where such a canvass has not been made. It is a magnificent opportunity for service, such as you rarely have. We ought to have another canvass in Chicago.

PHILADELPHIA AND PENNSYLVANIA VISITATIONS

MR. MARK G. HOLTZMAN

There were two Visitations in Pennsylvania that I want to tell you about, the one held in Scranton and the other in Philadelphia. The Scranton work took place not only in the city of Scranton, but in a suburb which is seventy-five per cent. foreign, and which was visited quite thoroughly and successfully. The Bible is read in thirty-seven different languages in that city. It is a coal region town, and we had to contend with all the foreign prejudice. One result of the Visitation was that at least sixteen hundred more were reported in their Sunday School enrollment the next year than the year before.

In Carbondale, which is a suburb of Scranton, a Methodist church

secured more than fifty babies for the cradle roll, found the way into more than fifty different homes through the cradle roll and began working immediately upon the men and women for the Adult Department.

The Philadelphia Visitation had a great many good results. The Philadelphia Sunday School Association was more or less on the rocks when Mr. Durham came to Philadelphia and set up this campaign, and it was the means of putting that association on its feet from a financial standpoint. This movement added greatly to the strength of the association, where otherwise it might have gone under if this had not come along. Previous to this for the last eight years Philadelphia had just held its own, or it had actually lost, but the year following there was a net increase of at least twelve thousand in the Sunday School. Whether that was entirely due to the visitation we cannot say; no doubt it was largely due to it. It gave the people of Philadelphia, and the newspapers a view-point that was very significant. The newspapers saw the greatness of the Sunday School in the magnitude of the campaign. It set the pace for the work so that it will be almost impossible to retrench. The work in Philadelphia has been carried on since on a very much larger scale than ever before. We do not see how we can retrench and take a backward step.

Just a word about the advance movement in Philadelphia. In the first place, we had an adult Bible class campaign which lasted for three months, in which we made a city effort to enroll Bible classes and organize them. Then we followed that with a campaign in evangelism; and a campaign for teacher training, the teen age, and the elementary work; the last one we had was the home department campaign which has just closed. As a result Philadelphia has had a great increase in all the Sunday Schools, and very largely was this due to and made possible by the Visitation in that great city.

SAN FRANCISCO AND CALIFORNIA VISITATIONS

MR. C. R. FISHER

Home Visitation may be grouped under practically six or seven points, and the first one is—

It brings a great opportunity for Religious *advertising*. That was one of the best opportunities for the church on the Pacific coast. San Francisco is a city of nearly five hundred thousand population, with thirteen thousand Protestant Christians. Our advertising space for Christian matter is limited in our dailies, but when we came to have the Visitation we had pages because it was a matter of news.

We want to be *certain* about our facts. Sacramento, the capital of California, has sixty thousand population; sixty per cent. of the people preferred the Protestant church, seven per cent. are members. The Catholics in Sacramento found that they had more members of whom they did not know than they expected, and the priests were more than happy to enter into the Visitation. Since the Visitation there has been another Russian church started for the Russians. In the Japanese quarter three more Japanese Sunday Schools have been organized.

We went down into the Chinese section, and the people who had been attending church but had never declared themselves, had to sign up, and they got a lot of new people.

Another thing that we need is *Coöperation* with the Catholics. When I wanted a Home Visitation I took down the phone and called Father Mulligan. Father Mulligan said he had a card index of every man, woman and child; after the Visitation was over he said we had found more than a thousand Catholics he did not know anything about.

We need to *touch* all parts of our parish. Are you doing it? Some of our churches are not doing it.

We give *instruction*, as soon as we get this started in the principles of service. One thing that is killing the church today is the want of something to do. We are bringing men back into the church and we are giving them something to do. We have some Christians who are better Christians because they went into the Home Visitation work, and they are in the church today. We want a deepening of the spiritual life.

It helps extend the *invitation* to everybody. One visitor found a lady who had lived sixteen years within a block of the First Congregational Church and never had been invited.

Onlookers. Get them from the outside and let them look out from the inside. I know one plan which we used in San Francisco: We had two weeks open house; every church kept open house and made special efforts to welcome visitors.

ST. LOUIS AND MISSOURI VISITATIONS

MR. HERMAN BOWMAR

I can barely mention Visitations in Missouri, touching more than a million people, during the past two years: I hasten to speak of Catholic coöperation and newspaper publicity. I present five reasons for Catholic coöperation: (1) A sectarian movement will not bring

newspaper publicity. (1) A sectarian movement will not close city schools, bring Mayor's proclamations, nor endorsements of clearing-houses, commerce clubs, etc. (3) All do not want to be Protestants. (4) Can you stand on the outside and tell by the door who lives inside? You cannot find all the Protestants unless you visit all the homes, and the doors will not be open unless there is complete coöperation. (5) A movement on the part of one denomination, or of one sect, will not appeal to the man who has no interest in any church, but the standing together of every faith on one platform will challenge the attention of every man, woman and child in the community. It will make folks stop and think.

How may we get Catholic coöperation? Go after it. There may be narrow, bigoted Catholics—I know narrow, bigoted Protestants—but I have had the pleasure of knowing a lot of Catholics who were big-brained and broad-spirited, vitally interested in the things of the kingdom, not merely the power of the Roman Catholic Church. I will tell you how I did it: I called up the residence of the bishop and said, "I am Mr. Bowmar of St. Louis, and I want to see the bishop on a matter of vital importance; I have nothing to sell." "You can see him right now." I went to his house and introduced myself. I told the bishop I had a proposition for him to consider on its merits and proceeded to explain it. In a few minutes the bishop said, "Go to the cathedral residence and see the clergy; tell them that I appear to be interested." We talked on, and he said, "Tell them that I am interested." A little later he said, "I will telephone that you are coming." Before I left he had agreed to serve on the committee. He attended the committee meeting, appointed strong Catholic leaders for the committee, and closed the Catholic schools, etc. In that city Catholic coöperation was real. They furnished a large number of visitors and had a number of meetings. Out of the Catholic church revenue their portion of the expense was paid.

Newspaper publicity. The people we need to reach most can not be reached in any way except through the papers. Getting newspaper publicity is like getting Catholic coöperation—go after it. My greatest success was the time I went in advance, with the proper introduction, to the editors-in-chief. In their private offices I had a chance to go over the whole thing and give them a vision. The editor of the Catholic paper asked me to write for his paper. Don't seek publicity until the right time; then approach the reporters and give them a square deal. Don't give them all you know the first time; for instance, the organization will be one story, division of the territory another,

closing of the schools another, the Mayor's proclamation another, the meetings of instruction another, etc.

The finest cartoon and editorial I have ever seen came unsolicited. You cannot take a chance on that in the average city. If you want a cartoon and editorial go after them just a few days before the date of the Visitation.

I wish I could tell you about the fifty-three men in Kansas City joining one Bible class; of the more than four hundred received into Centenary Church, St. Louis, on one day; or the hundred who came into the First Baptist Church, of St. Joseph, June 7, and the hundred more that the pastor writes they will get. I wish I could take you into the committee meetings, but, Oh! I wish you could feel the power of the Spirit as Catholic bishop, Jewish rabbi, Protestant pastor, and business man—sixty of them—unite in one prayer to our one Father for His blessing upon the movement.

MONTREAL AND QUEBEC VISITATIONS

REV. JOHN G. FULCHER

Many of you know that Montreal is largely a French Catholic city. Out of a total of something over six hundred thousand at least four hundred and fifty thousand are French Roman Catholics, and it is almost impossible to get those people to coöperate with us.

I want to show you a picture of where this work was carried out where the Protestant church had to stand with the coöperation only of their Jewish brethren. One of the greatest things to me in that Visitation was the way that our Jewish brethren came and put themselves side by side with us, and we came to understand them. Rabbi Gordon of the Reformed Jewish church is one of the most influential men in our city, a man on the McGill University staff; he came into our office during that Visitation and said, "When this thing is over I am coming down here to talk with you about Sunday School methods, for I think that you have something that we need," and it has meant much to our city. It has meant much for us to realize that it is better to have our Jewish boys and girls in their own schools and studying the Old Testament, rather than on the streets studying nothing. They are also more willing to coöperate with us in moral affairs since the Home Visitation in 1913 than they have ever been known to be before.

The work was one of tremendous difficulty in view of the character of our population. At least 450,000 are French Roman Catholics, 50,000 are Jews, and 25,000 are foreigners. In spite of the difficulties I have explained, the Visitation was worth more to us than anything else I know of.

We got our Sunday School work before the city as it had never been put before the people. I can remember going down to where our newspaper offices are and there seeing the bulletin boards having letters four inches long, advertising the Home Visitation, both before it came off and days afterwards. I do not know of anything that has stirred the city as that bulletin-board that was posted, showing that at least seventy thousand people in the city of Montreal were not lined up with any church.

It brought the business men of the city to realize the importance of the church and Sunday School. One man was not ashamed to tell us that he had so little idea of what the Sunday School of today was doing that he did not care very much whether or not his son was in it. His idea of the Sunday School was the Sunday School that he attended forty years ago when he was a boy. When this thing was put before him he wondered if there was enough life in the Sunday School to dream even of such a thing. In the Visitation he went into one of the poorer districts of the city and visited a block, and I read afterwards a copy of a letter that he sent to his pastor, telling of the revelation that came to him that afternoon of the need of the church to get busy. From that day onward he became one of the strongest friends of the organized Sunday School movement in that city. We collected the pledges almost immediately, but he knew that we needed more money for the development of the work and last February he said, "We haven't quite got that money yet, but we will get it and make this thing go." He is simply a type of the business man of the city who came to realize that the Sunday School is the church's opportunity to reach the people, and who are willing to get behind our Sunday School movement and make it go.

Churches have reported an increased attendance. One church said that the attendance and offering were double what they were the year before, and they attribute it largely to the Home Visitation movement.

If we went back to the city of Montreal today with a plan to visit the homes as we did a year ago last May, we would find people there who are ready to put themselves behind the movement because they realize that it is the church's business to reach the people, and not wait until the people find the church.

LOUISVILLE AND KENTUCKY VISITATIONS**REV. GEORGE A. JOPLIN**

We have always prided ourselves on the fact that Kentucky gave the world Mr. Durham. We were one of the pioneers in Visitation. I do not know how many years ago it was that Mr. Durham began doing Home Visitation work in our state. We have had all kinds of Visitations since then, some successful and some failures. One of the best things is a Visitation provided it is well planned and brought to completion; we have learned by experience that it is a failure when it is not planned. Even this last year one of our largest cities wrote to me; I told them about the Visitation, how it ought to be conducted, and suggested that perhaps Mr. Durham might come for a week, or I might come for a week, which would cost them a little money,—not much compared with the size of the city. They thanked me for the suggestions, and said a man had dropped into town who seemed to know all about it. I did not hear anything more from them, so I dropped in and they said it was a failure. The man did not know much about it, and it was a failure. Keep in touch with the International and the state organization.

I wish Mr. Durham could tell you of some of the splendid work he did in the early days through the public school teachers in Kentucky. I doubt if there has anything better ever been devised. I hope that the time will come when the large cities will be so thoroughly organized that he can give some of his time to the rural districts. I think in one year we visited more than 1,200,000 people, and at almost no expense.

Coming to the Louisville Visitation, I can repeat some of the things the others have said. We thought of the man to be chairman of the committee, and we selected the man who was considered to be the greatest lawyer in our city, but some said, "You cannot get that man to give any time to it." Others had faith to say, "Well, he is a Christian man, and the thing is big enough, we believe he will take it," and so four or five of us went to see him. We did not have to talk more than ten minutes before he said, "If the thing is what you say, I will accept it." I never saw a more representative committee than the one that met in the Louisville Trust Company.

Then they began the advertising. Of course when you have a big thing that big men take hold of, the newspapers will open their columns, and you can secure anything you please. It brought a larger number of people working together than anything we had ever seen before. I

wish you might have seen the Jewish rabbi of the great Jewish temple going around the city, as keenly interested as any of the others.

The pastor of one Methodist church said that his church might just as well be closed, there were not enough people to be touched to keep that church going. The campaign showed eleven hundred Methodists within reach of that church. The names were turned over to the new pastor and official board on Tuesday night, and by Wednesday night a postal card had gone to every one of those people. On the next Sunday one hundred fifty-one people were there who had never been there before. That church has doubled its membership since then, a period of eight months. And we have found in some of our smaller places that it is a good thing, too.

We had May 3 a *Go to Sunday School* day in Kentucky. The enthusiasm was partially due to the various Visitations we have had. Our governor issued a proclamation. In one city the college boys were called into service, and the men canvassed the entire city on Monday morning. Then on Monday night they went over the cards carefully; those they knew they could depend on they laid aside; they sent a postal card to those who were not church members. Before the close of the week a second Visitation was made upon those who were not members of any church or Sunday School. Are you surprised to know that on that very Sunday in that city eighty per cent. of the people went to Sunday School?

JACKSONVILLE AND FLORIDA VISITATIONS

MR. ABNER B. BROWN

We have had some very successful Home Visitations in Florida. In the largest city of our state the members of the Episcopalian bishop's family were visitors. From the best part of the city they went out trembling and afraid, and they came back proud and joyous. We had a Visitation down in Miami, and there the board of trade gave me desk room. After the Visitation of that city there was one church that grew from 200 to 400. We left a book there of 300 pages, containing the name of every man, woman and child, and no person can live in that city without being cared for by the Christian people. Every person out of the church is being prayed and worked and planned for.

To those who have never been through a Visitation let me urge you to get some one who knows about it and choose every district chairman

with the greatest care. No person will ever act as a district chairman under me unless he hears all instructions by word of mouth. I say, "You must tell every visitor those things that I tell you," and I will get his promise or he cannot serve. That is one way by which you can have a great Visitation.

PEORIA AND ILLINOIS VISITATIONS

MR. HUGH CORK

I want to say, first, that if you measure a Visitation by the actual numbers that are added to the churches and Sunday Schools permanently, you will have a lot of ground for thinking it is not worth while. That looks like pessimism, does it not? When you examine the record of any city that has been visited and seek the names of those who have been brought in within twelve months, and then visit that same city later and look at the rolls for the purpose of ascertaining how many who came in on the Visitation are there, you will find odd schools which have a few, but the bulk of the schools have no real increase. I speak from experience in visitation work, to which I gave three years. But if I had time to consider Peoria and other cities I could show you by-products which will declare a thousand per cent. dividend.

In Peoria the ministerial brethren and the superintendents appointed the secretary of the ministerial association (who was an Episcopalian rector) to be the superintendent of Visitation, and I really have never seen a Visitation managed by a local superintendent like that. One of the reasons was that so much of the success of a Visitation depends upon the support of the clergy of the city, of all sects and all faiths.

The trouble with so many Visitations is the follow-up proposition, and particularly with the clergy. I talked with this minister about it and he said, "You leave it to me; I know the preachers and I will stand over them with a club, and they have to check up to me every month as to how many of those I have put in their hands are being cared for." How well he has done that I do not know, but it is what we have been trying to do. One of these days, if the Lord spares me and I am in charge of the work in Illinois, I expect to make some year a try-out of this thing. As far as we have pushed it, it is the solution of the situation.

It is not hard to go into any special city and say we will have a Visitation on an afternoon. The thing on the face of it is so appealing

that the Catholic priest and the Jewish rabbi will come in. The papers will give the widest publicity. The hard thing is to arouse such an interest on the part of the people in the practical activity of tying them up to the local church and Sunday School that they will at least be in attendance. Here is where I think we are going to do more experimenting than we have done.

I believe that three months before you are to have a Visitation, or at least six weeks, the local church should have men and women carefully selected for the different parts of the locality to be worked; then when you come up to the Visitation you have intact a set of people organized who do not go to pieces when the Visitation is over. That is the line we are going to work on when we specialize on Visitation next time.

COMPELLING THEM TO COME IN

REV. JOHN C. CARMAN

I want to share in the Visitation campaign because through it my own desire for the outsiders—the neglectful and the neglected—is coördinated with that of many other disciples into an efficacious Christian compulsion. Thus there may be won to the joy and hope of religion many children who are without a fair chance, and many disappointed and sorrowing adults who are growing hopeless and hard. And thus may we restore multitudes of former church-members whose membership has been lost, and revive many others whose membership is fast becoming a dead thing.

Compelling Them to Go Out

Another meritorious achievement of the Visitation campaign is the compelling of many idle church-members, the “many sickly among you,” to go out and exercise their souls, develop their faith and bring Christian health and joy to themselves by personal effort for the lost.

Going Again

Most difficult, and therefore most commendable, is the Visitation campaign in its *conservation*, or follow-up, system. A certain traveling salesman went to a certain house four times a year for fifteen years

before he won its trade. A young man was won to an adult Bible class after eighty personal invitations had been given to him.

For months following the census day the individual churches which are *organized for going again* can reap and reap, and establish an efficient and permanent system of house-to-house work in the life of the church.

DALLAS, HOUSTON, SAN ANTONIO AND TEXAS VISITATIONS

MR. W. N. WIGGINS

We have had a very joyous time in the Visitation work in our state in the past year. We have been having some kinds of Visitation for a number of years, but never have we been doing it so definitely as we have been since Mr. Durham came to us last fall and set up the campaign in Dallas, in San Antonio and Forth Worth. During the last eight months in these three and other cities we have visited more than five hundred thousand people.

I am sure that there is no need of mentioning anything about the plans, because you have had that given to you so well, but I think that some lessons of our Visitation in Dallas may interest you. We had the best results there, probably due to the fact that the churches and Sunday Schools coöperate better and it is much easier to get them to do the follow-up work. Since we have had the Visitation in Dallas the Sunday Schools have been growing, especially those that were prepared to follow it up. I am really convinced, in view of the experience we have had, that if there is any defect in this work, it is that the churches were not well prepared to take care of the results.

We have had some marvelous results. In the First Baptist Church in Dallas they had about six thousand cards turned in. They had at that time about fifteen hundred enrolled in all the departments of the school. Since then they have been gradually going after these people, and now their Sunday School enrollment numbers over three thousand in all departments. They are systematically going after these people and they have not stopped yet.

Then there are some other churches that followed up their work. The Gaston Avenue Church had just recently called a new pastor and they handed him all the cards that came to them. That Sunday School has doubled since last September, and a great deal of it is due to the

Visitation records and systematic follow-up. Many other churches have had similar results. Dallas now has six schools with a total enrollment of eighty-two hundred alone. I think it is a great victory that Mr. Durham brought about in San Antonio, because it is the Catholic city of our state.

We had one great Visitation in Houston. There was a very marked interest there among organizations of all kinds, Catholics, Jews, and everyone else, and many churches had a very fine increase because of their coöperation.

I had the privilege of going down to Temple, a town of fifteen thousand. They 'phoned me to come. They said, "We want a Visitation on next Tuesday," and that was Thursday. I reached there Saturday night, called a meeting on Sunday afternoon, and set up the campaign; I selected district superintendents and a chairman, and the next morning we met with about two hundred visitors; we had a meeting on Monday night and on Tuesday we went out to the eight districts of the city. We had automobiles to take the people around to the various districts. When I left on the night train at 11 o'clock we had turned the names of fifteen thousand people over to the pastors. I was in Temple the other day and the results have been splendid. Two schools have doubled their enrollment. I believe an evangelistic revival has followed many a campaign we have had in our state.

I think people ought to be impressed with the need for patience in the work. Many people go haphazard, think they are going to have all the results next Sunday, and thus become discouraged; those who have had results not only have done the follow-up work but they persistently keep after people.

THE RURAL DISTRICTS' VISITATIONS

MR. FRED WASHBURN

We have had it demonstrated to us that this wonderful movement brings marvelous results in our cities, but very few if any of our speakers this afternoon have referred particularly to a movement of this kind when carried on in a rural community. I want to tell you that it is my firm, honest conviction that the rural community needs a movement of this kind fully as much as the city does.

So many of our rural communities are without resident pastors. Our people in the country places are like sheep without a shepherd.

There is not a definite plan for linking the home in the rural community with the church and Sunday School, and this Visitation places every home in vital touch with some Sunday School and church. We have demonstrated the value of a movement of this kind. In Allegan county, on the 15th of December last year, one thousand Christian men and women visited thirty-five thousand people, and we placed in the hands of the pastors of the churches of that county a record of practically every family residing in the county. In St. Clair county, on the 15th of December last year, one thousand Christian men and women from the Sunday Schools and churches of that county. On the first day of November, 1912, in Berrien county we sent out on the afternoon of that day fifteen hundred and forty-nine to visit the fifty-two thousand people in that county.

I have been asked to describe in a very concise and brief way the organization for a movement of this kind in a rural community or county. In Berrien county the first movement was to call the executive committee together for the purpose of electing a general chairman, with a number of business men who would help him in carrying forward the plans for this great work. Then we went into every township of the county, twenty of them (each township is organized for Sunday School association work), and we called a small committee meeting of the pastors and Sunday School superintendents, township president and township secretary. When that meeting was held there was a person elected in every township in our county to have general supervision of the work, and that general chairman was surrounded by committees, one from every Sunday School and church in his township. After we had completed that series of meetings, we held a series of twenty-five public rallies. We had our Brother Durham with us to address the people at these rallies. With fifteen hundred forty-nine visitors we visited fifty-two thousand people, and there is now a record of them in the hands of all the pastors. I want the Rev. Mr. Currey, one of the pastors of that city, to tell you as soon as I conclude the results to his church.

Just one thing more. With regard to our plan of conserving the results of a Visitation in a rural community: You cannot always turn it over to a pastor, but we wrote a letter to every superintendent in our county, requesting that superintendent to see that a committee of three was appointed, one from the elementary division, one from the secondary, and one from the adult division, to take those cards and tabulate those statistics and figures, and turn over to the teachers in the various departments a list of the various persons eligible for member-

ship. And those teachers were asked to win those people into their Sunday schools if they possibly could.

I consider it one of the greatest movements in modern times, in linking every home with the church and Sunday School.

THE REV. F. L. CURREY: About two months after this Visitation I commenced my pastorate at the First Baptist Church at Benton Harbor, Mich. I took the names of the people who preferred my church; I sorted out the names of those who were not members but preferred it. I commenced a systematic canvass. It was the beginning of a revival. It is now a year and a half since that time, and we have had a continuous revival in our church. We have received 214 members into the church. The Sunday School had averaged 250 in attendance; on last Easter we reached the nine hundred mark.

We also started a men's movement in our church; we now have an enrollment of 350 in the class, and on Easter Sunday we had 267 in my class. A large number of men have been converted during this campaign of ingathering. The spirit of revival continues. I believe we will add two hundred more members to the church, all starting from this Visitation work.

ELIZABETH AND NEW JERSEY VISITATIONS

PROF. I. B. BURGESS

Last January I received a letter from a prominent man in Elizabeth, asking just what this Sunday School Visitation was, and I took pains to recommend it. I am glad to say that that man was a man of influence in the community, the president of the Y. M. C. A., and the successful superintendent of a large and well managed school. Time went on; after some difficulty in fixing the date, Mr. Durham got on the ground and began work with his characteristic energy. The first meeting was rather small. Pretty soon I went down to a meeting of the managing committee, where I had the pleasure of sitting down with a group of people, among whom were Catholic priests, fine genial gentlemen; the person who presided was Judge Abe J. David, a leading Jew and a celebrated jurist of that city. It began to grip me that it was a pretty good thing that could bring Protestants and Catholics and Hebrews together.

One of the subjects was what should be put on the invitation card; all united in an invitation to people to be just as religious as they

knew how, and it was decided that the card should be printed in English, Polish, Italian and German.

The next meeting was one where Mr. Durham trained the visitors. The larger number of people in that vicinity were Catholics, so that the larger number of people who came to be trained were Catholics. I was greatly interested, as the matter was developed, to see the tactfulness with which Mr. Durham brought out the way in which the Visitation should be made. He told them they should be very careful not to speak for their own particular church, that this was a great movement in which all were working together in the name of religion so that people might get into relation with God and live up to the very best there is in them. The next night I went to a meeting in the Second Presbyterian Church, and there I got an even better idea of the plan of Visitation.

I was not able to be there the day the Visitation took place. It was on Sunday, the 7th of June, from 3 to 5 in the afternoon, and there were eleven hundred visitors at work. The chairman of the executive committee of our state was with Mr. Durham, and he expressed himself as much pleased with what he saw that afternoon. When the Visitation was over it was found that ninety-three per cent. of the people of the place had been visited.

I ought to say, perhaps, that all this work was accomplished in the face of some very serious difficulties. We are just a few miles from New York City. Most of the people do business in New York. They may live in Elizabeth, but their hearts are in the great sky-scrapers of New York. Mr. Durham kept at it faithfully and persistently and was able to accomplish the largest result. The last day he was there I saw a very pleasing sight. The pastors were coming for their prize packages in the shape of the returns. The priest of the Sacred Heart parish came, and he had a pile about a foot high. He was inclined to think that he did not have them all, so they figured it up, an hundred to an inch, and he had at least ten inches, four people to a card—there were at least 4,000 people—and you should have seen the smile spread over his face, and it didn't come off while he was there. The Unitarian minister was there and looking right after his cards.

The man who is to look after the conservation is the president of the county Sunday School association in which Elizabeth is situated, and he is a live wire. Things will be going, and you may be sure that we shall help him. The state officers thoroughly believe in this thing, are going to stand back of it, and are going to stir up all New Jersey if it is possible; and I am sure it is.

THE VALUE OF THE BALTIMORE VISITATION TO MY CHURCH

REV. LEONARD B. SMITH, D. D.

Mr. Durham came to Baltimore about four weeks before the date set for the campaign. When he went to the office of Mr. Stone, the President of the Maryland Casualty Company, and spoke of this matter, giving him the date proposed, Mr. Stone said, "Of course you mean 1915." "No, sir," answered Mr. Durham, "I mean four weeks from today." He said, "It is impossible." When he left our city Mr. Stone and a few others found that he knew what he was talking about. I thought I was some kind of a hustler before Mr. Durham came to Baltimore, but I can hardly keep up with him.

A great deal has been said about the conservation side. The matter of conservation was emphasized before the organization was effected. One of the first things Mr. Durham impressed upon us was the necessity of making the organization useful after the Visitation was over, and he said, "I will stay by you until you have completed a plan of conservation that will enable you to get in touch with the people whose names you secure." So from the first he appealed to the Jews, Catholics and Protestants of that city.

Baltimore is the home of the highest prelate of the Catholic Church in America, Cardinal Gibbons, who gave the movement his hearty endorsement. Bishop Corrigan was one of the most enthusiastic supporters of the movement during the campaign, and had numerous interviews with Mr. Durham.

A letter was issued to the people of Baltimore through the press, through correspondence, and other means available, calling the attention of the people to the necessity of conservation. A call to all was made to set aside Sunday, May 31, three weeks after the Visitation, when every man and woman who had expressed through the Visitation their preference, or not, would be called upon by the combined priests, pastors and rabbis of Baltimore to go to the church of their choice. The priests of the Catholic Church asked every Protestant to go to the Protestant church; the priests asked every Jew to go to the Jewish synagogue; and the Protestants asked every Catholic to go to his own church. This is the letter that went out:

"Baltimore's Plan of Concerted Action By All Faiths

"Pastors, priests, rabbis, Sunday School superintendents and other leaders of all faiths and denominations have joined in a plan of concerted action for the conservation of the Home Visitation.

"The Call

"To the Thoughtful, Sincere People of Baltimore :

"History has proven that religion is the heart and soul of all best moral and social welfare, and the natural need of every well ordered life in the individual, the home and the community.

"No movement in our history has been so inclusive and unifying to the best interests of our city as the Home Visitation. It has demonstrated the value of coöperation, and at the same time it has shown beyond the peradventure of a doubt that nearly all our people are interested in religion.

"The leading question now is—What shall we do about this unanimous decision? It is of little value to Baltimore unless it is changed into action. The people have been invited to attend the church, synagogue and Sunday School of their choice, and relate themselves to the pastor, priest or rabbi preferred. Many are signifying their purpose to do this important thing.

"The individual desire will have every opportunity to express itself along the accustomed lines of the form and usage of the church, synagogue and Sunday School of its own preference. But in order to make the most effective move and give every one the benefit of well organized and concerted action, we, the churches, synagogues and Sunday Schools of all faiths and denominations in Baltimore, desire to urge the people to accept this further invitation :

"We will gladly receive any one wishing to become a member or a communicant of our particular church, synagogue and Sunday School at any time he or she offers himself or herself in good faith. But we have united in this one thing—that Sunday, May 31st, or the Friday or Saturday immediately before that date, for such as hold their services then, shall be a 'Special Reception Day' for all persons desiring to come into fellowship in any one of the congregations of our city.

"In each congregation the regular forms of reception, including training, catechising, etc., are to be followed as is the custom of that faith. This does not, therefore, mean any lowering of standards or compromising faith essentials. Persons received on that day are not in any sense to be considered special or different from other members of our churches. All that is special or unusual about the day is the united invitation to all people in the name of all faiths, to give themselves to the study and practice of true religion in their own way,

and of their own choice, and in order to do this more effectively, to affiliate themselves actively with the organized expression of the religion of their preference.

"With faith in Almighty God, the Father of all mankind, and with unfeigned good will towards every child of His, we issue this invitation in good faith and unselfish purpose, and we urge all of the people to give it their best thought and an honest acceptance.

**"THE PASTORS, PRIESTS, RABBIS AND SUNDAY SCHOOL LEADERS
OF ALL FAITHS AND DENOMINATIONS IN BALTIMORE."**

"Plans Suggested by International Supt. J. Shreve Durham

"The concerted action of all Baltimore leaders to coöperate in a definite, systematic plan to conserve the Visitation with a general 'Special Reception Day,' is one of the best things in the history of the movement, and I would like to make the following suggestions:

"1. That each pastor, priest, rabbi and Sunday School Superintendent mail a printed invitation to all those people who have stated that they have been connected with a church of their faith, but are not affiliated with any organization in this city, to those who have expressed a preference for their faith, and to those who have no preference, urging them to come and share their fellowship, and stating that the 'Special Reception Day,' Sunday, May 31st, is arranged for them.

"2. That all of these people be visited personally by the pastors, priests, rabbis, Sunday School leaders or other workers between this and the date of the 'Special Reception Day.' Those of each congregation who took part in the General Visitation, all church officers and all Sunday School leaders and workers should be thoroughly organized to assist the pastor in this work, and the records of those to be visited should be systematically assigned to them."

The Visitation greatly helped our own people. I am frank to say that I never knew how many workers I had, but in securing fifty workers for that Visitation I have been able to drill them for permanent service, and the drilling in the Visitation has assured us of a victory in the results.

We have taken off these cards the name of every child of a certain age for the elementary or secondary division, and we have asked different representatives of the different departments to go and follow up this movement. I have known of families within two squares of the parsonage who have said, "We have had three calls from that church on one afternoon"; or "We have lived here for five, six, or seven years,

and never had a call from any pastor, any worker, or any church in this community before." In helping the workers, we have given them to realize their individual responsibility. We have secured in this way information that never would have come otherwise.

In the seven Sundays that have passed since that time I have not urged membership, but Mother's Day, immediately following the Visitation, was the only Sunday I have not extended the hand of fellowship to members received into the church. Our Sunday School, beginning this summer period when the great slump is looked for, is running forty to fifty per cent. ahead of the average. It has opened a new era of activity for our church. I hope God will give us strength to follow up to the last person.

CHAPTER XIII

HOME DEPARTMENT

Statement of General Chairman—Report of Superintendent— Conference Addresses

GENERAL CHAIRMAN'S STATEMENT

WILLIAM HAMILTON

I should like to ask how many of you are actually engaged in Home Department work. Pretty nearly all. It will, therefore, be needless for me to say anything more in the direction of what our Home Department is. But there is one feature of it which we find is not known as widely as Mr. Durham and I think it should be, in view of the length of time it has been before the public.

One of the difficulties that we have had to overcome in trying to popularize the family altar section of the Home Department has been to get the publishing houses to grasp fully the situation that the Home Department scope has been enlarged. When we examine the Home Department equipment which appears in the exhibit, we find that very few of the exhibitors say anything about the family altar section, so that people who are writing in from the field saying that they want to start a Home Department get the same literature which they have been getting for twenty-five years back. Now, in this matter we shall have to exercise a little patience and try to bring pressure to bear on the publishing houses so they may make their Home Department supplies up to date.

Three years ago, at the San Francisco convention, the Home Department and the Visitation Department were amalgamated. Mr. Durham had been superintendent; I had been chairman of the Visitation Department. Mr. Duncan was chairman, as he had been founder of the Home Department. When the amalgamation took place, Mr. Durham and I were asked to take, respectively, the superintendency and chairmanship of the amalgamated department, but the committees were not appointed until the end of the session, and it was impossible for us to get the new committee together. As a consequence, when the annual meeting of the new executive committee was called for New Orleans for the succeeding January, I found myself as chairman of a department whose committeemen I had not met, and I had nothing to

report. About that time there came out the *Sunday School Times* with the family altar section edited by John Timothy Stone, and an editorial on family worship. My heart gave a bound for joy, for that was what we needed to make the Home Department effective. It seems to me the reason why there are not more people holding family worship is not because everybody does not want it, but because there is a disinclination to engage in prayer in the presence of others. If we can put in the hands of the people a prayer related to the reading for the day, we will have solved the problem to a great extent, and if we could incorporate such an idea into the Home Department we would go far toward extending our usefulness.

I presented this idea at New Orleans and it was adopted immediately. The trouble has been to get the publishers to adapt their material to the new conditions. It has been impossible to give detailed instructions as to how to operate it, for the simple reason that it was experimental and the only way we can give those instructions is to get the wisdom of those who have endeavored to operate it.

We come together to tell our experiences for each other's benefit, so that all of us may know how to do that which is waiting to be done.

In 1911 we were said to have 19,700 Home Departments; the present statistics call for 26,598. There has been an increase, therefore, of 6,898 in the three years, or thirty-five per cent. In Sunday Schools we have increased one and a half per cent.

Three years ago, according to the way we figure it, we had about one school in nine with a Home Department; now it is one in six and a half.

Present enrollment	788,057
Enrollment three years ago	644,417
Increase	143,640

SUPERINTENDENT'S REPORT

J. SHREVE DURHAM

My statement will be very brief, because I am thinking that this conference will have more lasting value if we can hear from a great number.

Mr. Hamilton has touched upon the fact that for a number of years the Home Department was under the care of Dr. Duncan, its founder,

who because of failing health during recent years could not look after it. At the San Francisco convention our leaders decided, since Home Visitation relates to the home, that they could combine this department with the Visitation. The relation of the two departments is very near, but the operation is entirely different. The Home Department requires work day in and day out; it does not require the concerted action of a city to be visited in one afternoon. While the Home Visitation plan is the very best to find Home Department members, and the Home Department is one of the very best mediums by which to conserve Home Visitation work, still the two departments in operation are as far apart as any in the whole school.

The Visitation Department to which I was called has grown beyond one or five men and is necessitating work day and night. It requires constant attention from the superintendent in the field. Mr. Pearce spends for the adult work two or three days in a place; I go to a city like Baltimore or Philadelphia, and it means thirty or forty days and nights of attention, and, consequently, I could not look after these various departments and direct the one in which I am engaged. We are all hoping that a better arrangement for the care of the Home Department can be made at this convention, and that it can be placed under the direction of one of the divisions, or made a section of the adult work, where it can be looked after in a way commensurate with its importance.

You will find my general statement in the printed report. While the Sunday Schools of this continent have gained three thousand, the Home Department has gained six thousand; nevertheless, we have not yet touched the rim of the possibilities of the Home Department in this country.

These two things I beg you to do: (1) Give your Home Department fair play, but do not forget that every department of the Sunday School is related and that one is no greater than the other; we have made a sad mistake in our Sunday School work by saying that this or that department is the greatest. (2) Unless you know every department as well as the Home Department, you will not be the best department superintendent that you can be. You must build the whole school up. As one department stands or falls, the whole thing stands or falls.

Our general report will give you all the facts; I just want to urge you to be loyal to the Home Department and stand by the whole Sunday School enterprise.

THE NORTHFIELD HOME DEPARTMENT CONFERENCE

HAMILTON S. CONANT

I am glad to bring you a word regarding the Home Department of Northfield. In 1901 a lady was sent as delegate to our state convention, and when she went she said she would not go to the Home Department conference, but she did. She was thoroughly converted and went home and became an enthusiast in the work; she now has one of the finest home departments in a rural place in our commonwealth. That was Miss Katherine C. Bourne, whose place I am asked to take on this program, and she is the founder of the Home Department section in the summer school. She had the courage, after twelve years' of work in the Home Department, to say that it needed a summer school course of instruction just as much as the elementary division, or the young people's or adult division; and last year we had at Northfield the first section of a summer school devoted entirely to Home Department work that was ever held in this country. She had Mrs. Edith B. Wright, of Vermont, and the two worked together in the Home Department just as enthusiastically as any elementary division specialist.

I want to sound a word of warning against booming home departments. We have had them that took in everybody and boasted they had three hundred, four hundred, five hundred; the worst case struck eight hundred, and they could not find the record that the count was kept on. We are trying to guard against such mistakes in our summer school.

We need in the Home Department, just as much as in any other department, careful, systematic planning and instruction, and the leaders of the Home Department must have the kind of help that will equip them to do genuine, valuable Home Department work. I say that because, having been in the work for years, I feel the need of taking instruction in the Home Department work if I am going to make the Home Department of our Sunday School a success.

THE HOME DEPARTMENT CERTIFICATE

MRS. PHEBE A. CURTISS

It is my great joy this afternoon to bring to you a little plan which we have been using in Ohio, which I think has helped to increase our work and added to its power.

I have felt for a number of years that one of the greatest weaknesses in connection with the Home Department work was its lack of

publicity. It seemed to me that the work was done as it should be done, in a beautifully quiet and secret way, but that it was not called enough to the attention of the rest of the school and there was nothing known about the work; and gradually there dawned upon me a desire to promote—at least in our own state—a way of making the work recognized by the school in a public way.

The first thought that came to me was, Why not have upon our walls a list of the Home Department members where people can see the list, the same as we do of the cradle members? and the more I thought of it the more I thought there was no reason why that list should not be in evidence. So, after I went home from San Francisco I designed a Home Department roll, and it was put on sale in our state. It is a very simple affair.

Then I began to notice that in almost every church where I went was the adult Bible class certificate, and then of the secondary classes, and people were constantly calling attention with great pride and joy to the number of these certificates they had hanging around, and I wondered why it would not be a good thing to have a Home Department certificate, framed, hanging in the school where that work was carried on. So our general secretary and I decided to put out from Ohio a certificate which would be issued the very same way that the adult class certificate is issued. It is just about the size of the adult class certificate, and it looks very much like it, except that it uses the colors of the Home Department and has the emblem. At the top there is the cross with the open Bible resting upon it.

Then we have a little registration card, which asks for this information:

Name of School.....
Town or City
County
Denomination
Name of Home Department Superintendent.....
Number of Members in Home Department.....
Date of application

and then the name and address of the person who sends it in. This card is filled out and sent to the office, and filed.

Another thing has grown out of it: I went last year to the New York state convention. I was placed on the program for a talk of fifteen minutes to follow Dr. Duncan. His subject was, "The Home Department as it has been." My subject was, "The Home Department as it will be." It was up to me to make a proposition of some new

thing. I happened to think of the cradle roll standard which had been given to the elementary workers by Mrs. Bryner, and I wondered why we could not have a Home Department standard. Why should not we be working to make our Home Departments more efficient? So right there I outlined a standard that I gave for the first time. When I got home I told Mr. Shinn about it, and we adopted it in Ohio. If the schools have measured up to the Home Department standard we place a purple ribbon at the side of the certificate, and we find that our schools are very anxious to have the purple ribbon.

I think I have time to read you the points in this standard:

1. A Home Department superintendent and visitors if needed.
2. Systematic effort for new members.
3. Home Department roll on the wall.
4. Home Department card index or book containing names, residences and other necessary information.
5. Members welcomed as visitors in the Sunday School.
6. Removals registered.
7. Members remembered in sickness or in case of trouble.
8. An Annual Home Department day.
9. An occasional social affair for the members.
10. Members invited to special day services.
11. Helpful literature sent to members.
12. An effort made to establish family altar.

THE ORGANIZATION OF A HOME DEPARTMENT CONTEST

CHARLES E. SCHENCK

In January, 1913, Mr. Charles D. Meigs, Indiana's genial and talented Home Department secretary, wrote Mr. Hugh Cork, general secretary of the Illinois Sunday School Association:

Last year Indiana gained twenty-five per cent. in Home Departments and thirty-five per cent. in Home Department members, and I would like to challenge Illinois to a contest this year as to the increase shown at the next convention, in the combined number of new departments and new members. I think that a contest of this kind might be helpful to other states; if we make a success of it, they might hustle in the same way.

After some preliminary correspondence it was agreed by the general secretaries and Home Department secretaries of both states that the contest should start with the reports of each state for 1912, and end with the reports compiled for the International Convention in 1914.



THE EXHIBIT—PART OF COMMERCIAL SECTION



THE EXHIBIT—PART OF COMMERCIAL SECTION

thus covering two years of reports and giving a year and a half for special effort.

In undertaking this contest it was thought that many county Home Department superintendents, pastors, Sunday School superintendents, and other Christian workers would catch the spirit of the movement, and that, consequently, not a few new departments would be organized and a large number of new members secured, thus extending and deepening the work of the church and the Sunday School.

As soon as the contest opened, the two Home Department secretaries wrote explanatory letters to their county superintendents, and informed the workers in their states through the columns of the *Indiana Awakener* and the *Illinois Trumpet Call*. The March number of the latter paper was a special Home Department number. It not only told of the contest, but was meant to be a broadside of general Home Department information. Thousands of copies of leaflets were sent out : each state, the intention being to place, through the county officers, a special leaflet in the hands of every Sunday School superintendent. It was suggested that superintendents read these leaflets to their workers, and urge action. Interest was at once aroused in many counties.

Inasmuch as Home Department work is a quiet work in the homes, lacking entirely in spectacular setting, it is more difficult to arouse interest in it than in some other departments of modern Sunday School work. Furthermore, thousands of former Home Department members have, within the last few years, graduated into organized adult classes, a fact which causes rejoicing on the part of every Home Department worker with a true vision. Therefore, we think the combined net gain of over eight hundred new departments and over eleven thousand new members in Indiana and Illinois during the past two years, eminently justified the contest. That a large part of this gain is due to the contest there can be no doubt.

It is hoped that this demonstration of what can be done when states make special effort, may in some measure help the Home Department to receive the attention so richly deserved.

THE RESULTS OF A HOME DEPARTMENT CONTEST

CHARLES D. MEIGS

Something like eighteen months ago the writer challenged the Illinois Sunday School Association to a Home Department contest, to see which state could gain the largest number of new departments and new members in a year.

Illinois did not hesitate for a minute, but replied to the effect that she did not care to enter "a little skirmish" of twelve months' duration, and that an eighteen months' "campaign" would suit her better. That suited this end of the line all right and the thing was on.

It was agreed that the state which showed the largest gains, based on the reports for the past two years, would be the winner.

Right there was where Indiana made a mistake. Instead of proposing simply to "count noses" to determine which had gained most members, she should have said that the largest percentage of gains over 1912 should govern, because Illinois has something like a third more schools to work on than we have in Indiana. This will explain why I make the report here show not only the way the members gained, but the percentage of gains as well. Here is the way it looks:

States	No. of depts.		Increase in depts.	No. of members		Increase in members.
	1912	1914		1912	1914	
Illinois	1,537	2,025	488	46,994	54,258	7,264
Indiana	1,107	1,437	330	29,158	33,199	4,041
Illinois . . . . .	.....	.....	32%	.....	.....	15%
Indiana . . . . .	.....	.....	30%	.....	.....	14%

This comes so near being a tie that it is quite interesting, from that point of view, but it does not interest Illinois very much to know that she beat us only one or two per cent., nor is Indiana weeping crocodile tears over the two per cent. defeat, so the writer proposes to try it over again and see if we can not have a great victory to shout over next year, on one side or the other, and if Illinois will but say the word the game is on again.

But why confine such a worthy contest to two states alone? If it is good for two it is good for forty-two,—it is good for all,—so Indiana hereby challenges every state in the Union and shouts across the border into Canada, "Come on! Come on! ye children of your gracious king!" We defy you and every province in you to beat Indiana during your and our next fiscal year, in the percentage of gains in new Home Departments and members over the figures shown by the states and provincial reports to be published by the International convention of 1914.

This is a proposition for a continent-wide campaign; a two-nation effort to open more Bibles in the homes of the people in one year than was ever done before in two or three years. And surely the auto-

mobile, flying machine and moving picture gait at which we are all now going indicates the need for more aggressive work by Christian people than ever before. Now let every state and province which cares and dares to enter the contest with Indiana, "serve a notice" on us, at once, and then get busy right quick. Address the Indiana State Sunday School Association, Indianapolis, Indiana.

Let this thought be our stimulus: That where the home is wrong, the children cannot be right, and that every home is wrong where God's Word is a sealed book.

THE BIRMINGHAM HOME DEPARTMENT CONFERENCE

W. D. DILLARD

We have in the Birmingham district a live wire in the superintendent. The Birmingham district has 110 Sunday Schools, and 134 Home Departments. The twenty-four Home Departments that have no Sunday School affiliation have a teacher and they are looked after; they are located in the tuberculosis camp, hospital, jail, missionary societies, aid societies, old women's home, etc.

Our Home Department superintendent, on April 7, 1913, called the first Home Department Conference that I ever heard of, composed entirely of Home Department people,—Home Department speakers and Home Department audience.

This good lady decided that something else could be done besides organizing Home Departments, and she went to work and brought in the nucleus of the Home Department into the Sunday School. It means that a person who does not know much about the Sunday School is not going to go and be put in cold storage there. Unless he knows there is some one there to welcome him, he is not going. If he knows there is a welcome awaiting him by a Home Department class, he will go. The result has been that a large class has been absorbed and gone into the main school. I think that is one of the grandest things we have done, to get a nucleus there and let that department know that there is a class for them and that they belong to the Sunday School.

THE PHILADELPHIA HOME DEPARTMENT CONFERENCE

WILLIAM D. REEL

We believe in Pennsylvania that the Home Department is just as important as any other department of the Sunday School, and we believe that it should not be put off in one corner. Dr. Lang, the general secretary, had been holding a number of Home Department exchanges, and he and I one day decided that it would be a good thing to have a Home Department institute, along the same lines that Pennsylvania would hold a state convention. That did not mean that we would have the big crowds, or the tremendously packed hall, and continue for three or four days, but we decided we would do all we could to make the Home Department take its proper place in the Sunday School world. So, with the consent of our state Home Department committee, we started to arrange for this institute. We secured one of the best churches in the city of Philadelphia. Then we started to build the program. We decided that we would have the best speakers we could get, and do everything we could to make it very instructive, helpful and popular. We decided to make it as far-reaching as possible. We would do it as a Home Department for southeastern Pennsylvania; we would reach, if possible, to all corners of the state. We got the Home Department superintendents of the counties and of the districts in the counties in southeastern Pennsylvania to coöperate, and six counties were represented on the program by their best Home Department workers. Some of the people traveled seventy miles to be there.

In the matter of advertising this convention, we decided that we would reach out as far as possible, so we sent a typewritten letter on the Home Department letter-head of the state association to every Home Department superintendent of the state of Pennsylvania, enclosing two or three programs, telling him of this meeting and asking him to send a representative if possible. If he could not send a representative, he might use the program as a suggestion and have a similar conference in his own community; and I received in reply a number of letters from Home Department superintendents saying that they could not send a representative but would use the program and, in all probability, have a meeting of this kind.

I want to give you an outline of the program. In the morning the first address was by a doctor of divinity, an enthusiast in Home De-

partment work, on "The Need of the Home Department." Following that was an address by a lady who has one of the finest Home Departments in the state of Pennsylvania, on "The Home Department as a Coöperative Factor in the Sunday School Life." Then Mrs. A. W. Karnell, the Home Department superintendent for the New Jersey Sunday School Association, delivered a splendid address on "A New Vision," and then there was a general open conference conducted by the state superintendent. In the afternoon we had a symposium. There were five numbers:

For what class of people is the Home Department intended?

The Home Department in the country Sunday School.

The Home Department in the city Sunday School.

The Home Department in the very small Sunday School.

Developing the social side of the Home Department.

Then there was another address by Mrs. Karnell on the Home Department at work, and a conference by Dr. Lang, the general secretary of the city of Philadelphia. We had splendid evening services. One address was by Mrs. Karnell on "Strengthening the Foundations," and another by Dr. John Newman.

We had an interesting exhibit in the Sunday School room, and we did everything we could to emphasize the work and show the importance of our department. I believe that every person who came to that institute was greatly helped and went home with an enthusiasm for the work and a determination to do better work.

At the request of Mr. Durham I had this banner from the Richardson Memorial church sent here. We find that in 1911 they had 15 members, in 1912, 140, and in 1913, 302. These numbers are removable. The superintendent telegraphed me that there are now 451 members in the department. You will agree with me that this is a splendid gain when you realize that it is in a live church, a live Sunday School, with live organized Bible classes, and people continually leaving the Home Department and going to the church, and yet they have increased and today have 451 bona fide members of their Home Department.

VISION FOR VICTORY

MRS. A. W. KARNELL

If you will allow me a few minutes, I want to see if we cannot get a vision of the work. We have had methods and systems and ideas of all kinds, but do you know that every single speck of it will fall short if you have not found the source of strength to do that work?

I heard a gentleman asked if he were a pessimist. Let me tell you

that the true optimist is the man or the woman who dares to face the issue, and if you were to go with me today throughout the country and see the conditions as they exist, you would acknowledge that we do not realize the conditions as they are, nor have we any conception of what it is we want to adjust ourselves to.

Do you know that less than thirty per cent of the Protestants in the United States are ever within the church doors, and that there is a full seventy per cent who never darken the doors of any Sunday School or church? I sat next to a man from the United States Statistical Bureau at the convention in the upper part of New Jersey, and I asked him how many children there were in the United States under the age of seventeen years. He said he was not positive, but he thought between forty and fifty millions. We have but 18,500,000 men, women, and children in the Sunday School. We are just beginning on the ragged outside of things.

I wish you could go in and out of the social life of New York, as I did for many years, and see the pathetic longing in the hearts of mothers. I have known mothers who have had nothing to do except lead social lives. I have seen such a mother say good night to her little baby whom she had not seen all day long. Have you gone to the life-saving stations in our cities where our children are being saved? There was a time when we would take the child from the Bohemian mother and say, "I will look after your *baby*," and we would care for the baby and feed it, and then hand it back to that Bohemian mother and say, "Bring it back at 4 o'clock." We have learned that it is much better to be able to teach that mother what to do than to do it ourselves. So now we put the mother in the chair and we give her the things for the baby, and the mother cares for it. And when that mother goes home we say, "Now, do you know what to do; do you think you can do it? If you can not, come back for another lesson."

We need to learn this one thing, that it is not our place to save other people's children, but to teach the mothers to bring the children to Christ. We speak about Bible study, but Bible study is just a means to an end. We need consecrated and concentrated effort through the Home Department work that, with our help and inspiration, we may be able to place in the home living examples that shall lead those mothers and fathers to have the right understanding,—that God placed man as king in his own domain and woman as queen in her own home.

I remember a story of Scotland. As the shepherd stood at the door and counted the sheep as they came in from the day on the moorlands, he found that three were missing, and he went out to his faithful dog

and said, "Three sheep lost; go!" The shepherd dog was lying with her young; she looked at her young and then at the master, and she lost herself in the night. Hour after hour passed, and finally she came back bleeding and torn, and she had two of the sheep with her. But the shepherd said, "One gone." She looked at her young and went out again. One hour passed and another, and finally she came back with the lost sheep. But she herself was torn and bleeding, and she lay down in her kennel and died. Until we get that vision of what God wants us to do in the Home Department, it will remain a sleeping giant. Oh, that we might be able to place our eyes in the direction of the face of the Son of God!

THE FUTURE

W. C. PEARCE

The Home Department has been placed in the Adult Division because most of the Home Department members are adults. This means coördination, not amalgamation. Just as the cradle roll has its organization and is a part of the Elementary Division, so the Home Department may have its separate organization and yet be helpfully related to the organized adult classes.

The adult classes are beginning to engage in community extension work. The Young Men's Christian Association publishes a list of community extension classes in more than a hundred different kinds of places. This kind of work is definitely related in spirit and method, and seeks to enlist the same sort of people as do the adult classes. That duplication may be avoided it is, therefore, essential that a sympathetic relationship should be established. Again, the aim of the Home Department being to bring its members into the main school, it perhaps would be well to secure the Home Department visitors from the membership of the organized classes. For instance, if the Home Department has ten members who would belong to the men's class and they should become members of the Sunday School, it would be a decided advantage if the visitor to these ten men could be chosen from the men's class. Whatever final plans may be adopted, the Home Department work can only be strengthened, its organization made permanent, and its results preserved by being definitely related to the adult classes.

The trend of the times indicates (1) that a well-rounded program for adults must meet the needs of every adult group, and (2) that

these various groups will form the Adult Division. There may be many companies but only one division. The groups of adults which are now demanding consideration are the Home Department, the Parents' Department, the Community Extension Classes, the men's classes and the women's classes. Each kind of work needs its own methods, organization and leadership, but is definitely related to each other, and will be strengthened by being coördinated. We shall hope, by patient study and sympathetic coöperation, to discover and adopt the plans by which the largest results for the kingdom may be obtained.

CHAPTER XIV

MISSIONARY DEPARTMENT

Report of Superintendent—Conferences—Addresses.

A SUMMARY

WILLIAM A. BROWN, Superintendent.

This brief report is a mere summary of the past three years in the history of the Missionary Department of the International Sunday School Association.

The Men and Religion Campaign

During eight months of the first year of the triennium, I served as a member of Team Three in the Men and Religion Forward Movement Campaign. Those eight months were crowded full of intense activities and of the most exacting labors. And for all that, I do not know how to adequately express my gratitude to the General Secretary and the Executive Committee of our International Association for giving me the special privilege of those ever memorable days. This particular period of personal service in the Men and Religion Campaign was exceedingly fruitful. Out of the work of those days has grown the effective plan of training known as the City Training School for Sunday School workers, together with the present remarkable program and leadership for the Secondary Division of the International Sunday School Association, and the vision of a mighty continental and world campaign of training, evangelism and service which shall some day sweep over the church with high tides of spiritual power.

Frequent Journeys in the Field

In carrying out the fine field program of the International Association for the last triennium as the Superintendent of the Missionary Department, it has been my great delight to make 156 journeys into the States and Provinces of our vast continental field, and to visit 333 cities for conventions, institutes, conferences, rallies, mass meetings, and the like. Altogether, in these three happy years, I have participated

in 275 committee meetings, conducted 342 conferences, held 821 official interviews, delivered 2,216 addresses, and traveled 132,489 miles.

Missionary Literature

The output of literature has greatly exceeded the distribution of former years. From the International office alone, 120,000 copies of the three leaflets on Missionary Books, Plans and Organization have been distributed and 20,000 copies of the 1914 Missionary Aims. The department has co-operated heartily in the promotion of all the Home and Foreign Missionary Campaigns, such as the Livingstone Centennial, the Home Mission Week, the New America for New Americans, the New Era in Foreign Missions, and others. The Missionary Department has circulated 92,250 copies of the pamphlets, programs, and announcements concerning these strategic campaigns.

A forward step in the work of the Missionary Department is seen in the 1914 Missionary Aims. These Aims are so many talking points for the missionary speakers on convention programs and a suggestive guide to leaders in local schools. The year is associated in the title of the aims so that there may be progressive planning, with ever enlarging challenge, in missionary work. While a distinct advance beyond present attainment, yet these aims are within the reach of every Sunday School.

1914 Missionary Aims

1. A Missionary Superintendent and Committee.
2. Officers and Teachers Developed in Missionary Leadership.
3. A Missionary Impression Every Sunday.
4. Graded Missionary Material Used in Every Department.
5. Missionary Literature Regularly Circulated.
6. The School Trained in Intercession.
7. The School Instructed in Christian Stewardship and Contributing Systematically to Missions.
8. The School Engaged in Some Form of Evangelism and Social Service.
9. The School a Recruiting Agency for Christian Leaders in Social Service and Missions.
10. The School Actively Participating in the Missionary Campaigns for Christianizing North America and Evangelizing the World.

The Record of Organization

The plan of departmental organization provides for a Missionary Superintendent or committee in every Sunday School Association. The



work of organization in the various States and Provinces has gone forward steadily through the three years. Every State and Provincial Association has now made some definite provision for missionary leadership. In most associations the department is inadequately financed. Kansas was the first and Mississippi the second State Association to employ a Missionary Superintendent for full time. Five other State Associations employ Missionary Superintendents for part time. In all the remaining State and Provincial Associations the work of the Missionary leaders is entirely voluntary, and for the most part, very faithful indeed.

A particularly gratifying increase in missionary organization is noticeable in the County, Township and District Associations. There are now 1,544 County Missionary Superintendents, and 3,165 Township and District Superintendents in these Associations alone.

The prominence given to missions in Sunday School conventions is most encouraging. With rare exceptions the leading Association workers of the entire continent are all missionaries in spirit and in purpose. One General Secretary of a State Association is prayerfully leading fifty capable young lives into foreign missionary service alone. Then, too, the finer work itself of the various Associations in the different counties and townships and districts is a mighty missionary agency.

An Encouraging Record Which Is Disappointing

In the Sunday School Standards of all the representative denominations they now require missionary instruction and offering. It is most heartening to see the way in which the local schools are responding to the plans for missionary work, and yet the aggregate returns are woefully beneath the ability of the schools of North America. Because of a lack of uniformity in keeping the records, statistics are not available for the total amount of the missionary offerings from the schools of our continent. The average gift to missions, home and foreign, from the Sunday School members of a great denomination is a penny every three weeks or about sixteen cents apiece for the year! All average missionary giving is lamentably low. The men in Chicago who smoke cigars alone spend more money for cigars than all the Christians of all the world give to carry the Gospel of redeeming love to foreign lands. Of the Sunday Schools of the largest body of evangelical Christians in America, one in three gives nothing at all to missions. When it is recalled that the average annual gift to foreign missions is something like ten cents a member from the Sunday Schools of North

America, and when it is further recalled that a certain school averages \$6.00 a member, and a certain class averages \$60.00 a member for missions, who is bold enough to suggest the final returns from these numerous schools when once they have been led into aggressive missionary giving? The Sunday Schools of North America are the unworked missionary mines of wealth untold.

Annual Bible Day

The careful thought of the department has been fixed on the promotion of an Annual Bible Day to be observed in all the schools of our continental field. The purpose of the Annual Bible Day is two-fold: It is to be a day of record, marking the progress of the translation of the Scriptures into the myriad tongues of men as well as taking cognizance of the latest discoveries concerning the marvelous history of the Bible. It is likewise to be a day of remembrance, reminding the church of the missionary character of the Word of God and recalling the foreign missionary activities out of which the New Testament grew, for if it had not been for the foreign missionary enterprise we would never have had a Bible at all. The date suggested for the Annual Bible Day falls between Thanksgiving and Christmas. No other date is so fitting. The date as well as the entire plan has been most heartily approved by the Executive Committee of the International Sunday School Association.

Five Points in Missions

There have been five points of special emphasis in all the public work of the Missionary Department:

First: The Essentially Missionary Character of Christianity. It is not generally recognized that missions are essential to Christianity and yet without the missionary motive and the missionary enterprise Christianity would have been a dwindling sect instead of a universal religion.

Second: The Essentially Missionary Message of the Bible. The Bible as a whole is a missionary book. The warrant for missions is not found alone in the last command of Jesus. The greatest achievement of the age-long effort of the foreign missionary enterprise is the revelation of God contained in the book of books we know as the Bible. How then can a school teach the Bible and not teach modern missions?

Third: The Essentially Missionary Nature of the Church. Bereft of the missionary enterprise the church would quickly become a barren

cumberer of the ground. Without the alluring vision of the winning of the world the church would grope again in deepest darkness. The church alone finds its field of usefulness in a program which girdles the globe and includes all mankind.

Fourth: The Essentially Missionary Opportunity of the Sunday School. From the gathering of the ragged urchins from the streets of an English city to the gathering of the people from every land the Sunday School's superlative opportunity is the missionary enterprise. The school itself is an evangelizing agency. And to deprive growing youth of the life-enlarging knowledge of the work of Christian missions is to do irreparable injury to their developing character and to merit the severest condemnation of Almighty God.

Fifth: The Essentially Missionary Life of the Christian. A favorite undercutting of the missionary enterprise is seen in the phrase "You cannot all be missionaries." That suggestion does not come from the heart of God, for every Christian must be a missionary. Now, every Christian cannot go as a foreign missionary, which is a very different matter, and should depend altogether upon the gracious call of God. What else so makes for the utter barrenness of such multitudes of church members as the base denial of the essentially missionary life of the Christian? What scriptural warrant have we for expecting greater sacrifice on the part of the Christian who goes as a foreign missionary than on the part of the Christian who stays at home? The world will be Christianized in that generation in which all the members of the Church shall become missionaries through sacrificial living, in deed and in truth.

Vitalizing the Missionary Knowledge

Education may become pedantic. Even missionary education is no exception to this blighting rule. In order that the missionary motive may be maintained and the missionary purpose preserved, it is imperative that every missionary committee and each missionary leader be definitely engaged in specific forms of missionary service.

There are two ancient forms of missionary service which have come down to us from the days of the Apostles and which should claim the uttermost devotion of all missionary workers. These two vital forms of missionary work are Evangelism and Social Service; Evangelism, whereby the individual was brought into right relations with his God; Social Service, whereby the individual was led into helpful relations with his fellows.

The Name They Gave the Missionaries Long Ago

In certain quarters in the early church, the disciples were called "Chrestians," people of the useful lives! What a convincing testimony as to their value to the social order is contained in that beautiful name! Likewise the modern followers of those early disciples must live useful lives. And usefulness is always invaluable and indispensable. So the missionary finally is to be the one whom the church shall be the most reluctant to do without.

THE MISSIONARY CONFERENCES

From two to five o'clock, on Tuesday, Thursday, and Friday afternoons, June 23, 25, and 26, missionary conferences were held in the Moody Church. These conferences were attended by more than fifteen hundred people.

Among the many memorable incidents in the missionary conferences these five stand out with particular prominence: (1) The enthusiastic approval of the Annual Bible Day. (2) The insistence upon the Daily Vacation Bible School as a missionary activity of the Sunday School. (3) The growing interest in the mission to the Lepers. (4) The increased willingness to forward missions among the Indians. (5) The linking together forever of missions and social reform.

ADDRESSES

PRAYER AND MISSIONS

REV. A. L. PHILLIPS, D. D.

The mightiest force available to the church in its missionary work is the *power of the Holy Spirit*. This power cannot now be bought for silver or gold, any more than in apostolic times. There is no substitute for it, neither organization nor conferences, nor leaflets, nor books, nor curios, not even the presence and speech of the veteran from the field. It can be gotten at only place and by only one method. This silent resistless force is in the Father's keeping, and prayer alone can make it available. It seems almost impossible for the church to lay hold of these two fundamental facts, although her periods of most marked conquest have been just those times when she has even partially laid hold upon them.

We need the Holy Spirit for His power in the church at home. We

are told to "look unto the fields." Most of us are affected with spiritual near-sightedness. It is difficult, very difficult, to *locate* our opportunity. Prayer is the telescope that brings distant peoples nigh. We have only partial views of the *huge extent* of our task. Prayer is the compass and chain for measuring areas. We are at best poor judges of the quality of the need. Prayer is a microscope making bare the minutest qualities involved. In other words, prayer informs the eye, that "broker of the soul."

A task altogether humanly impossible is to find workers for the world-field. It is written in Acts 13:2, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Undoubtedly it will be found that the Student Volunteer Movement has used prayer more effectively in finding the thousands of precious young lives for the field than all other agencies used.

An empty missionary treasury can be filled and kept from exhaustion only by prayer. Modern records of all missionary organizations abound in wonderful demonstrations of this fact.

The non-Christian world beyond, and the unregenerate world near at hand are alike dead and hopeless without the Holy Spirit. He alone is the revealer of Jesus Christ in any saving sense. Prayer lays bare the rich gold-bearing vein in Him; it makes Him known as *enough*.

WORKERS TOGETHER WITH GOD

An outline of the Work of State, County, and School Missionary Committees

MISS MAUDE A. PRICE

The state missionary committee will promote the aims which the International committee plans for the state. It will secure the organization of a missionary department in every county, and through these organizations take advance steps year by year by means of a definite goal.

The county missionary committees will conduct an intensive county-wide campaign in accordance with the state plans, seeking to perfect the organization of missionary committees in all sub-county Sunday School organizations and also one in every local school. It will have the subject of missionary education presented on the programs of all Sunday School gatherings within the county.

The school missionary committee will develop the school as a forceful world-evangelizing agency. Through "visioned leadership" and the regular organization of missions as a normal part of the curriculum, all departments, all classes, and all individuals will be going forward in missionary knowledge, intercession, offerings and service; and by means of a world-room, favorite missionary songs, direct support of mission objects, and representatives from the school actually at work in social service, on the home mission field and in the foreign field, the committee will realize that God is "working together" with them for the enthronement of Jesus Christ in the heart of the last man.

EVANGELISM THE SUPREME TASK OF MISSIONS

MISS ROSALIE EDWARDS

The missionary committee of the local school has the important part of giving the impetus, "Go ye" to its individual membership. Its service to disseminate knowledge and raise funds is very valuable, in fact, indispensable; yet a more supreme purpose should dominate each missionary committee, that of evangelizing the local community and reaching unsaved members of the school. When this ideal becomes a reality the criticism that the local school is merely interested in missions abroad will be offset, and people will see a vital life-giving example of missionary interest working at their doors.

The call is made because the church is not as a whole working at the business of soul winning. The last decade of decreasing church-membership is an evidence. If the statement that the world could be won in twenty-eight days if every person saved would become a soul-winner and win one each day be true what a rich sweet joy is being lost because of our failure.

THE PLACE OF THE SUNDAY SCHOOL SUPERINTENDENT IN MISSIONARY LEADERSHIP

ALFRED D. MASON

1. *Every Church is a Missionary Society* and as such is pledged to a program of World Wide Evangelism.
2. *Instruction is absolutely necessary* to successful or even aggressive prosecution of this program.
3. *The Sunday School is the logical place for this Missionary instruction*, because it is the "Teaching Department of the Church."

4. *The Superintendent is the Executive Officer in charge of this instruction or teaching department of the church, and therefore,—*

5. *The place of the Sunday School Superintendent in Missionary leadership is*

- a. Compelling (He is compelled by responsibility).
 - b. Impelling (He is impelled by opportunity).
 - c. Propelling (He is propelled by results).
-

THE MISSIONARY INSTRUCTION OF CHILDREN

MRS. MAUD JUNKIN BALDWIN

Missionary education broadens the interests of the child, enlarges his sympathy, and awakens his responsibility. It introduces him to the greatest characters in all history, whose lives inspire him to noble deeds.

Missionary instruction for children should be graded according to their interests, experiences and power to express the truth taught. For this reason emphasis should be laid upon the use of missionary stories, pictures, short impersonations, tableaux, songs, and appropriate Scripture texts. Special attention must be given to the manner of training the child to pray definitely for the missionary cause, to give systematically and proportionately of the money he has saved or earned, and to render a child's service to others.

Formerly the sources of material were very few. Today there is much at the disposal of the teacher with a missionary vision.

MISSIONS AS SOURCES OF STORY MATERIAL

REV. GEORGE H. TRULL, Sunday School Secretary, Presbyterian Board of Foreign Missions (North)

I. *Story Material.* It is evident that certain material is ill adapted for story use, such as a problem in mathematics, an experiment in chemistry or a dogma in theology. On the other hand, certain material is splendidly adapted for story form. For example, here is a group of facts:

Recently off the Staten Island shore two men clung to a capsized

boat. Waves dashed high; no men were near to help. On the shore a woman and her twelve-year-old son. A rowboat at hand. The boy went to the rescue; the mother urged him on. The rescue effected by the boy unaided.

But what is actually the story material? Stirring events that (a) are logically related; (b) form a complete unity; (c) arouse interest; (e) sustain interest; (f) have a point or climax; and (g) possess educational value. (Educational is here used in the broadest sense.) These are the elements that are essential for a story, true or imaginary.

The field of missions offers abundant story material because it is the field of action in the past and present. In choosing story material from the mission field, we must have regard to the spontaneous interests of children and young people. These must be our guides.

II. *Study Stories and Practice Story Telling.* Any one interested in the subject of story-telling should own the following books: *Stories and Story-telling*, by Prof. E. P. St. John; *How to Tell Stories to Children*, by Sarah Cone Bryant; and *The Children's Reading*, by Frances J. Olcott.

THE JUNIORS JOINING IN THE CHRIST'S CRUSADE

MRS. PHEBE A. CURTISS

The junior is very susceptible to atmosphere and this fact must be kept constantly in mind in successfully dealing with him and especially in planning for him to join in the Christ's crusade. This atmosphere is created through *what he sees, what he hears and what he does*. At no time may we use the "eye-gate" more effectively than when we are trying to interest the juniors in missions. Pictures, curios, the missionaries themselves, as well as everything that appeals to the eye, compel interest. The "ear-gate" may be entered through the use of the hymn and the Scripture reading, wisely introduced, through the definite prayer for the special field, and through the missionary story, particularly the story which is tinged with heroism.

But because of the unlimited energy of the junior, the greatest factor in creating this atmosphere is *what he does*. Practical plans must be devised with which to sharpen his appetite for missionary reading

and so increase his missionary knowledge. Missionary activities in which the junior engages will heighten his enthusiasm.

THE MISSIONARY SIGNIFICANCE OF YOUTH

REV. R. E. DIFFENDORFER

Missionary education, adapted to the needs of the pupil, should be promoted in all stages of his development. The period of youth, however, is of such importance as to deserve special treatment. The significance of adolescence for missionary education lies in the fact that "It is the normal period for attaining complete individual existence in and through the organization of the self into large social wholes such as the family, society, the state, humanity, and the all-inclusive social relation that Jesus called the kingdom of God." (Article *Adolescence*, George A. Coe, *Encyclopedia of Religion and Ethics*.) With younger pupils, the aim should be to present the highest type of Christian ideal in order to help the pupil to organize conflicting impulses of life into a strong, vigorous personality. Missionary education helps to answer the question, Shall this personal ideal for boys and girls be one who lives his life for others? There is also a new obedience to law based upon a new sense of personal rights and duties which are learned chiefly in the new social groups so characteristic of the early teens. Missionary education seeks to develop a mind and heart keen and alert to the rights and needs of others.

Later, young men and young women adjust themselves to a new life of dreams, thoughts, and the realities of the world and its work. The altruistic impulses are stronger than at any other time of life. Missionary education develops and strengthens these impulses through use and helps the pupils to a right attitude toward the world and his own place in it. In this period, it also seeks to acquaint the pupils with the various aspects of missionary endeavor from which he may select a life-work.

In the latter part of adolescence, the pupils are confronted with immediate responsibility for the affairs of mature life. Constructive activity is the key-note of his daily living. The challenge of this participation in the world's work leads to a philosophy of life. Here, missionary education seeks to acquaint the pupils with the broad, basic principles underlying the missionary enterprise and to engage them in intelligent, constructive activity in the work of meeting the needs of the world.

ENLISTING YOUTH IN MISSIONS

MRS. KATE WILLARD EDDY

Three persons are vitally concerned in the winning of the world: Christ, the other man, and the life already enlisted under His leadership. Signing over one's life to the King is but the beginning, then His campaign must become a matter of deep study, the inner life must be so trained that obedience and loyalty are its common qualities, the armor must be put on, exercise must be taken to make it "set easily," and a vision must be ever before the eye that gives courage and enthusiasm.

With a perfect understanding of the Leader's plan of conquest and an intimate knowledge of His signals, there is yet other knowledge the soldier must have. He must know the peoples to be conquered, and the lands through which the army must go, how to drain swamps, how to make the unclean clean, and how to stamp out disease, for as the army sweeps on it must not leave behind them devastation and want unsatisfied, but waving fields, fruitful vineyards and cities where the sunlight is welcome in every tiny corner. Love for the King, loyalty to His commands, an earnest desire to plant His standard where it is unknown, and a keeping of oneself fit for the campaign demands all that is best in life; thus consecration, education and service will become the ruling words in the lives enlisted for the winning of the world.

MEN, WOMEN, AND THE KINGDOM

FRANK YEIGH

Men are wanted and women are wanted for this kingdom campaign. Where are they to be found? Preëminently in the Bible class ranks, where a million were enrolled in a decade, and probably a million more added since. A rich recruiting force it is, with a latent power undreamed of. How speedily they would change the map of missions if their power were concentrated upon the Master's supreme business of world evangelization!

But I plead for a definite and adequate program for every class. The larger the undertaking, the greater the joy in successfully carrying it out. Such a program demands intelligent planning and this presupposes a missionary committee. An every-member canvass of a

class, using the weekly envelope system of giving, will work wonders in a class, as it will and often has in a church. A definite budget will also aid in increasing givings. Representation on the church missionary committee will yield good coöperative results, and prevent the overlooking of any deserving field. Plans manifold might be cited, but the class without a missionary plan and program is a class that is missing a rich source of blessing.

THE GRACE OF GIVING

REV. GEORGE H. TRULL, Sunday School Secretary, Presbyterian Board of Foreign Missions (North)

Strange as it may sound, giving may be a vice instead of a grace. Some giving is positively harmful to character, either to that of the donor or of the recipient, or of both. Giving is vicious when it is prodigal, when it pauperizes, when it degrades the recipient, when it forestalls generosity, and when it impoverishes those rightfully dependent on the donor. For giving to become a grace in human character, it must be intelligent. It must have head in it. It must also be sympathetic. It must have heart in it. Such giving will follow the initial investment with prayer and interest constantly. It is this type of giving to missions which needs cultivation. We should not be content merely with the donor's money; we need him, his continued interest. We want his prayers to accompany and follow his gift.

Sympathetic giving also produces increased giving. A single investment in the missionary cause will not suffice. When a man begins to intercede for the work in which he has invested his money, his interest deepens and he wants to invest more. This will doubtless lead to sacrificial giving.

In order for giving to become a grace it must be adequate. We have already seen that certain forms of giving are vicious. No man can discharge his obligation to God and his fellowmen by an inadequate investment of money in the Lord's work. To whom much is given, much will be required. What is adequate giving? There are three considerations: (a) the donor's ability; (b) the donor's opportunity afforded by a particular need; and (c) the donor's other obligations. Each of these must be taken into consideration and properly adjusted. Only then can giving be considered adequate.

EVANGELIZING LOCAL COMMUNITIES BY CIRCULATION OF SCRIPTURES BY SUNDAY SCHOOL WORKERS

DR. S. H. KIRKBRIDE

The early Christian church was to witness for Christ "beginning at Jerusalem," then to broaden the field until it compassed the "uttermost" parts of the world.

Similarly our Sunday School workers have an opportunity of beginning at their "Jerusalem" their work of evangelizing by scriptural distribution.

The general thought is that only heathen and foreigners are without Bibles. That fact would be sad enough, but the sadder fact is that there is lamentable destitution of the Scriptures among our own people—among native Americans. Our colporteurs discover that from thirty-five per cent. of the people in the best church sections, up to seventy-five per cent. in the worst, are without the Word of God. Our Sunday School workers can discover these conditions very close to where they live and can bring the Holy Scriptures to them. All missions and Salvation Army workers, deaconesses and parish visitors, and those who work among the "down and outs" and the poor and vicious classes, make large use of the Holy Scriptures. These classes would welcome help in securing and distributing the Word of God.

Another most fertile field for Bible work is among alien peoples in our own land, the vast majority of whom are Roman Catholics. Outside of a few great centers, these people are without religious services in their own language and pastoral care by ministers of their own race. A majority of these people have broken from the church of their fathers, and very few of them ever attend a Protestant service. These people rarely possess Bibles. One colporteur of the American Bible Society, in making eight thousand visits, found only eight per cent., and another found only twelve per cent., possessing Bibles. It would be safe to say that ninety per cent. of these "New Americans" are not possessed of, nor acquainted with, the Holy Scriptures. If these people are ever evangelized, it will be largely by putting the Bible into their hands.

There are unlimited and unequalled opportunities for the hosts in our Sunday Schools to bring "the gospel, which is the power of God unto salvation," to all unevangelized classes.

AN ANNUAL BIBLE DAY*

E. B. BIGGAR

At present there is no provision in the general scheme of Sunday School lessons for a periodical review of the Bible as a whole. If there were a commonly accepted Bible day, the Word of God would become the special subject of consideration, not only in the Sunday Schools, but in the press, in the churches and wherever men meet. Though the observance of Christmas can be traced back to the second century, that joyous festival was at first celebrated at various times of the year, and only became universally honored among Christians when in the fifth century an agreement was reached between the Eastern and Western churches to recognize a common date. For a number of years past in various parts of the world the idea of an annual Bible review day has been making its way among Christian churches and societies in America, Europe, Asia, Africa and Australasia, and while there is as yet no consensus of action as to the date the most widely observed day is the third Sunday before Christmas. The adoption of this date in the International Sunday School Association would be a long step towards the recognition of a common date for all Christendom.

As there has never been a crisis in the world's history when the truth and authority of the Word of God should be more faithfully upheld than now, the movement for a universal Bible Sunday affords the needed occasion for maintaining the supremacy of the Holy Scriptures in individual and national life; for reviewing the progress of Bible circulation and translation in the world; and the advance of Christian missions; for making accessible to the people the results of historical and archæological discoveries which are each year throwing new light on the records of Holy Writ; and for maintaining the unity and integrity of the Scriptures as the inspired revelation of God to the human race.

A WORLD'S HIGHWAY TO USEFULNESS.

REV. SAMUEL D. PRICE†

Equipment is necessary that the missionaries may obtain results. If the entire outfit of an American school were sent to a mission station it would not be too much nor too good, and yet with meager

*At the conclusion of this address of Mr. Biggar the Missionary Conference unanimously approved the proposal for a common Bible Day, and this resolution of the conference was adopted by the International Sunday School Convention. See Resolutions.—W. A. B.

†Mr. Price is superintendent of the Department of the World's Sunday School Association for utilizing surplus material. Full particulars and an introduction to a missionary can be had by addressing Mr. Price at 216 Metropolitan Tower, New York.—W. A. B.

supplies very large returns are always obtained. In every Sunday School in America are used and left over supplies which will be of decided value to almost every missionary. The large Bible picture-rolls can do a much larger work abroad than at home, where they merely illustrate a lesson. Abroad they are often the very center of a preaching service, and no home decoration is more highly prized. The small Bible cards and in fact any good picture will be of help.

But "crumbs" and "fragments" are not enough when we have more and the need is so large. Organs, cornets, kindergarten materials, stereopticons, with or without slides, talking machines, dressed dolls, and even a "Klazon" have been asked for and supplied through the Department for Utilizing Surplus Material of the World's Sunday School Association. In writing for information, be particular to state your denomination in full, and enclose a stamp for reply.

NEGLECTED SUNDAY SCHOOL FIELDS

D. W. SIMS

Vast multitudes of our own people are growing up in ignorance of the gospel of Jesus Christ, and if they wanted to go to Sunday School to find out about God they could not go because there are no Sunday Schools within their reach. Not all churches even yet have Sunday Schools, and many communities do not have a Sunday School at all. We need a forward movement for the organization of more schools. May the Spirit of God inspire Christian people in the more favored communities to organize Sunday Schools in the desolate and destitute neighborhoods which are found everywhere about us.

OUR NEAREST FOREIGN NEIGHBORS

W. N. WIGGINS

It is but a step to our nearest foreign neighbors, and yet they appear so different from us, as though we are not living side by side. America has never done full duty by the Mexican. It is but tardy justice which the President of the United States is now giving to the distressed people across the Rio Grande. The terrible catastrophe of internal strife in Mexico comes from a lack of the gospel of Jesus Christ. A wonderful missionary opportunity is given us in the presence of so many Mexicans within our own borders. Some worthy work is being carried on among them. Sunday School associations are being

organized, and helpful literature is being prepared. This opportunity calls loudly for a mighty forward movement to carry the gospel to them before it is too late. There is great need for prayer and deeper consecration. We should seek to understand them and to treat them as brothers.

DISARMING THE MOUNTAINEERS

W. J. VAUGHAN

It is the story of a county in the mountains of Kentucky, and it illustrates the missionary nature of the work of the county Sunday School association. The communities had been living apart, and not knowing one another they became suspicious of each other, and later they armed themselves against people whom they did not know. So the feuds broke out, and took their terrible toll of life and marked a trail of blood to many firesides. When the Sunday School conventions were first held the meetings were frequently interrupted by bloodshed. But gradually the people from the feud neighborhoods came to know one another in the Sunday School conventions and then their old prejudices were forgotten and more Sunday Schools were established, the stills were abandoned, and the entire county was transformed by the power of the gospel of Jesus Christ working through the sessions of the county and district conventions.

THE PROMISING WORK AMONG THE NEGROES*

REV. W. FRED LONG, Jackson, Miss.

Realizing our duty to the Negroes, about three years ago the Mississippi Sunday School Association began a work among them similar to that carried on by our people. The plan was simple,—go to a county, visit the Sunday School leaders, hold a conference, issue a call for a county meeting, prepare program interesting to all denominations; then the convention, a permanent organization, and the forces put to work for good and God.

The selection of Rev. Reuben A. Scott, a native Mississippian, just from college, seems providential, for being teachable he has been able to lead his people to do a wonderful work. Over forty of the eighty

*In 1904 and 1905 while Mr. Long was general secretary of the Arkansas Sunday School Association, resolutions were adopted which awakened greater interest on the part of the International Sunday School Association in the work for Negroes. That beginning of effort in Arkansas has now led to the present approved plan of work among Negroes in the southern states.—W. A. B.

counties have held conventions and are organized. At their second annual state convention held at Jackson, the attendance reached nearly two thousand delegates and visitors. Some *beat* conventions reached four to six thousand people. One large manufacturing firm had our worker visit their logging and turpentine camps and hold meetings among their many Negro laborers who made an offering of over fifty dollars of appreciation. Another firm wrote, "Nothing has happened in a long while to lift the Negro race more than Scott's visit. He talked to over four hundred." We began this work in August, 1911, being the pioneers. In May, 1912, the International Association, through Mr. Hartshorn, made it possible to do a like work in all the southern states, contributing \$300 to each state. West Virginia was the next to adopt this plan of work. Kentucky and one of the Carolinas are planning to, and at least two denominations are going to do similar work among the Negroes with one of their race as leader.

THE TWO-THOUSAND MILE SEARCH FOR THE BOOK

REV. JAMES G. DICKSON, (a Nez Perce), Missionary to the Winnebagos

The long journey of four Nez Percés from northern Idaho to St. Louis in search of the white man's book of heaven is a thrilling story. They did not find the book. Their generation died without the light. But their fruitless search has borne fruit at last. The story of their coming to St. Louis led finally to the sending of missionaries to the Northwest. And the results of the work of the missionaries is seen today. But for the missionaries all the Oregon country would not now be American territory. My people received the gospel with joy; and as proof of their true acceptance of Jesus Christ, consider their life and work today. Schools are established, churches are organized, and the Word of God is faithfully taught in our Sunday Schools. We have sent missionaries to other tribes. Among the first Indian tribes to be evangelized by my people was the tribe with which we had always been at war. It was the vote of the Nez Percés which carried local option in our country, and the devotion of my people to temperance is another fruit of the gospel of Jesus Christ. We hold annually a great camp-meeting, and the standard of Christian living among the Christians in our tribe is very high. None of our men uses tobacco in any form, and no white man who uses tobacco is allowed to administer the communion to us.

But not all Indians have had the love of Jesus brought to them, and we need Indian missionaries to take the gospel to the Indians.

A NEW CHRISTIAN ENTERPRISE

REV. HENRY ROE CLOUD (A Winnebago)

The new Christian enterprise is a new Christian institution of higher learning. The Government schools for the Indian carries the pupil through the grades of the public school. Comparatively few Indians are given a careful training for useful living. And in all America there is no institution adequately equipped for the effective training of Indian young people to become Christian workers. After these many years of effort a few leaders have at last become interested, and plans are now being prepared for an interdenominational institute, wisely located and devoted to the preparation of Indian youth for Christian work among their own people.

MISSIONS AND SOCIAL REFORM

REV. WILBUR F. CRAFTS, Ph. D.

At midnight on the 31st of May, 1903, a cablegram from Manila, sent by the association of American missionaries at that far-off outpost of our country, paid for with \$150.00 in gold by the Chinese Chamber of Commerce, appealed to the International Reform Bureau to arouse the nation to make protest to President Roosevelt against an opium monopoly agreed to on that day by the Philippine American Government on second reading, and destined to go into effect two weeks later, on the 14th of June, unless overruled by the President. There was but one way to do it, and there were only four days in which to accomplish the task. We took two thousand telegraph blanks, and got the quickest printer in Washington to print in the reddest ink he had, "President Roosevelt, Washington, D. C. Undersigned earnestly petition you to overrule Philippine opium monopoly and substitute Japan's effective prohibition." Printed across the side was a statement that these telegrams must be gotten back Monday morning or before, or the sale of opium in the Philippines would become a vested right as the monopoly of a Chinese syndicate. All day Saturday and on to Monday the electric snow-storm of telegrams fell on the White House, and President Roosevelt, strengthened by what we call "the electric treatment of the political spine," ordered the War Department to reverse itself, and there went across the land and beneath the sea this cablegram: "Hold opium monopoly bill; further investigation; many protests." We had *electrocuted* that infamy. The proposed monopoly

was given up. A commission, including Bishop Brent and others, was sent out to investigate the opium situation in all Asiatic countries, which reported in favor of opium prohibition like that of Japan as the only adequate way of dealing with the evil.

In 1905, through another battle of the International Reform Bureau, opium prohibition for the Philippines was secured, and through the suggestion of Bishop Brent, who had thus been brought into the fight, an anti-opium parliament was held in Shanghai in the form of an international commission, and out of this grew an official international conference at The Hague, which has met again and again and is now in session with a treaty signed by forty-five nations looking toward an international prohibitory law for opium.

The chief encouragement to the world-wide prohibition of opium has been the unprecedented success of China in suppressing the opium traffic. It was admitted by the British Embassy many months ago, that eighty-five per cent. of the poppy-growing and ninety per cent. of the opium-smoking had ceased. China will be an opiumless country before 1920, and as such she will be an inspiration to us to realize our motto of a "saloonless nation" in that same year.

We are glad to be able to say that the United States government has taken the lead, under four Presidents, in the crusade against the sale of the white man's opium among alien races and also in the closely allied battle against the sale of liquor in Africa and the islands of the sea. In 1890 seventeen nations of the world wrote in the heart of Africa, in the Congo country, "*Zone de Prohibition.*" This international prohibitory law declared that it was because of the "material and moral injury wrought by the liquor traffic" among the races of Africa that this law was enacted.

It may be interesting to quote the words with which Elihu Root, the secretary of state, gave me God-speed as I started for Brussels to attend the world parliament on liquors in Africa, in 1906. He said: "I am with you and this Government is with you on both propositions, as to opium in China and liquor selling among native races; they are the disgraces of civilization; my part is diplomacy, your part is agitation." I pass that great word on to the adult Bible classes of the Sunday Schools. The right arm of government is sane "agitation" by citizens to promote right action by officials.

CHAPTER XV

TEMPERANCE DEPARTMENT

Report of Superintendent—A Demonstration of World's Temperance Sunday Session for Juniors— Conference Addresses.

REPORT OF DEPARTMENT SUPERINTENDENT

MRS. ZILLAH FOSTER STEVENS

Aim

Purpose of the Sunday School. The supreme purpose of the Sunday School is so to teach the Word of God as to win and train Sunday School members for service to God and service to man, or

Sunday } means { Scripture } for { Salvation and
School } Study } Service

Purpose of the Temperance Department. Temperance is the controlled and right use of our powers and possessions in service. Intemperance is the uncontrolled or wrong use of powers and possessions in self-indulgence. The Temperance Department seeks to save for service by saving from self-indulgence.

Temperance is Attained: (1) Through a *noble ideal* dominating the life and conduct. The Sunday School Ideal is: "*My best service to God and to my fellow-men.*" (2) Through *instruction* concerning those definite and specific things whose use impairs or destroys the powers of rendering *The best service*. (3) Through the development of those *principles of conduct* and those *qualities of character*, which will enable one to choose service rather than self-indulgence, and to resist temptation by the exercise of moral strength, steadfastness, self-denial and independence.

To give *my best service* to God and to my fellow-men calls for the full *development* of all powers, physical, mental and spiritual; for the complete *coördination* of all these powers, and for the perfect *control* of these powers.

Alcohol is a paralyzing poison; its characteristic action is to seek out the brain cells; to affect them first, and affect them worst, "to deaden those brain cells wherein are registered moral ideals."

Through the development and systematic activities of the liquor traffic, the alcohol danger has become an organized danger, and must be met with organized defense. Therefore, *the Sunday School Temperance Department*.

Akin to the alcohol habit and traffic are the drug and tobacco habits and traffics. These, also, are narcotic poisons, damaging to the highest capacities, enemies to *my best service*; and, therefore, to be combatted.

Temperance Department Aims

These furnish a standard for temperance education and activities which Sunday Schools, in increasing numbers, are accepting:

I. *Temperance Education*. Educate every Sunday School member for:

1. Surrender of every self-indulgence which impairs, or destroys, the power to give service to God, or to man.
2. Total abstinence.
3. The destruction of the liquor traffic.
4. The extinction of the cigarette habit, and the tobacco habit in every form.

"The tobacco habit in every form" was added by the unanimous vote of the International Executive Committee, January, 1914.

II. *Regular Time for Temperance Teaching*.

1. Observe all appointed quarterly temperance Sundays. ("Throughout all the courses of the graded lessons, four Bible temperance lessons for each year shall be supplied." By action of the International Executive Committee, San Francisco, June, 1911.)
2. *Anti-tobacco Day*, temperance Sunday of the second quarter.
3. *World's Temperance Sunday*, the second Sunday in November, to be emphasized as Christian Citizenship Day.

III. *Organization*. A temperance department with a temperance superintendent in every Sunday School.

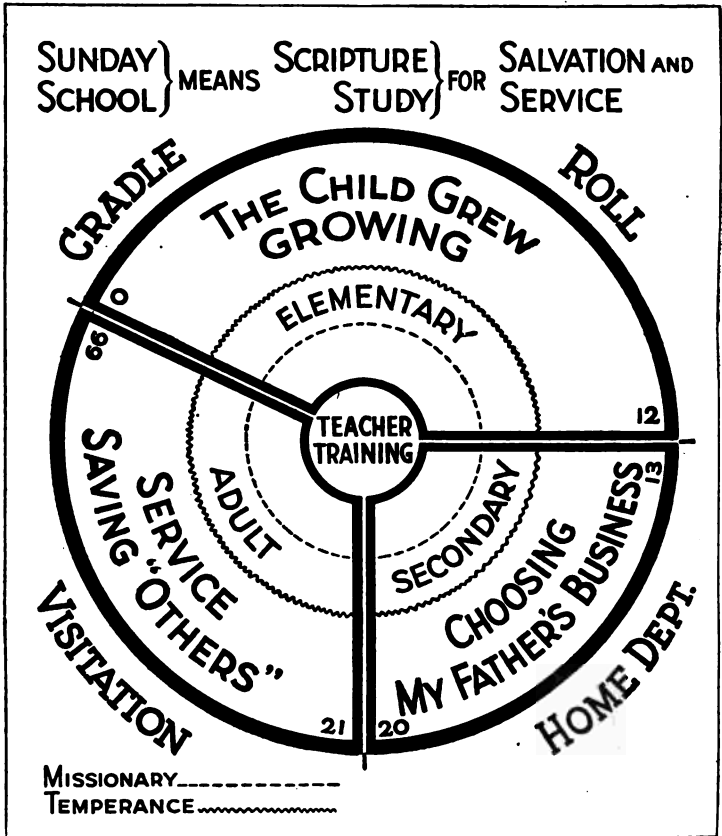
IV. *Pledge-signing*. Enroll every Sunday School member, of proper age, as a pledge signer. The International pledge reads:

That I may give *my best service* to God and to my fellow-men, I promise God, and pledge myself, never to use intoxicating liquors as a drink, and to do all I can to end the drink habit and the liquor traffic.

The International Sunday School Association supplies an anti-cigarette pledge, and will, no doubt, soon issue an anti-tobacco pledge.

Organization

Fifty-seven state and provincial Sunday School associations report temperance departments with temperance superintendents. Several as-



A Temperance Chart Showing the Relation of Temperance Teaching to all Divisions and Departments of the Sunday School

sociations lacking temperance superintendents have done efficient temperance work through general secretaries; notably, Mexico, through Secretary Sein.



THE EXHIBIT—PART OF COMMERCIAL SECTION

Temperance Superintendents

Qualifications. A temperance superintendent should be:

1. A Sunday School expert. He should clearly understand the purposes and plans of the Sunday School as a whole, and of each Sunday School division and department. He should further appreciate the relation of the Temperance Department to the whole school and to every other division and department.
2. The temperance superintendent should be a temperance specialist. More than twenty of our fifty-seven temperance superintendents are W. C. T. U. officers; a number are physicians; others are Anti-Saloon League or Prohibition leaders; a wonderfully efficient group of temperance superintendents have been, or still are, elementary superintendents. The benefit of Sunday School training to a temperance superintendent is beyond estimate. Most of these temperance superintendents perform voluntary service without remuneration. A few associations give financial support to the temperance departments.

Progress

Minimum Standard of Excellence. By joint action of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, *temperance instruction* was made Point 7 in the Ten-Point Standard of Excellence adopted for local Sunday Schools, January, 1913.

Leaflets. Temperance Leaflets Nos 1, 2, 5 and 6 have been issued. Temperance Leaflet No. 6, "The Injury of Tobacco," was circulated in Jamaica by our fieldworker, Mr. Lucas, and was used in the public schools for reading and dictation exercises.

The leaflets for juniors, revised by the elementary superintendent, place special emphasis on the importance of temperance work: results, remarkable increase of temperance teaching and pledge signing in connection with elementary graded lessons.

Conventions. Temperance addresses before main conventions of Sunday School and temperance leaders; temperance plans and methods in division conferences; temperance conferences; exhibits of helpful temperance material;—these appearing in nearly every state and provincial convention, and in an increasing number of county conventions, have demonstrated the best methods of presenting temperance truth from God's book, the Bible, and reinforcing it with the temperance truth revealed in God's book of science. Michigan's general secretary

uses a stereopticon for temperance work in convention. Massachusetts gave one full session, an entire afternoon, to a temperance congress.

Pledge Work. Thirty-two associations use the International pledge. The pledge cards of Michigan, Saskatchewan, California, Nova Scotia and Pennsylvania include "all tobacco." The Inland Empire seeks coöperation of parents in pledge-signing. This pledge-card provides spaces for signatures of "father" and "mother." Pennsylvania prints a primary pledge-card.

Education. Realizing that "we cannot teach what we do not know," the Ohio Sunday School Association has issued a course of study in scientific temperance, twelve lesson-leaflets for pupils (one for each month); a manual for teachers, and wall-posters. In many cities throughout the International field, Sunday School teachers have organized temperance study classes, and use this course of lessons. Manitoba spent \$400.00 to supply its teachers with the Ohio Temperance Course of Study. Pennsylvania, in addition to a set of twelve illustrated charts, which present temperance truth to the eye, has issued a fine booklet containing ten scientific temperance lessons for teachers, entitled *Alcohol and Alcoholism*. Wall-pledges, pledge-cards, temperance songs and temperance department leaflets are supplied by this association. Texas observed a state temperance tag day. North Dakota issued a call for, and observed, a day of prayer for temperance. Maine's Sunday School association rendered invaluable service in the campaign which saved Maine's prohibitory law. In the prohibition campaign which made West Virginia "dry" by ninety thousand majority, the West Virginia Sunday School Association furnished speakers, and circulated throughout the whole state copies of the prohibition amendment. Illinois, and other states, issued World's Temperance Sunday program. Delaware's Temperance Department secured signatures to the anti-cigarette bill to be presented to the state legislature. Rhode Island's Temperance Department uses a temperance sticker reading "*The Liquor Traffic Must Go.*" Through its Sunday School Temperance Department letters, telegrams and petitions were sent from Sunday Schools and churches to each of Rhode Island's senators and representatives at Washington, in support of the amendment for constitutional prohibition. The New York State Sunday School Convention sent to Washington, D. C., a telegram supporting the constitutional amendment for prohibition.

Sunday School Temperance Rallies. Washington, D. C., furnished a typical instance of a Sunday School temperance rally at its best. Many Sunday Schools united in a temperance parade, followed by rallies, filling three of the largest churches. The parade was led by the United

States Marine Band, the children singing along the line of march. At each of the three churches, needed to accommodate the crowd, Hon. Josephus Daniels, secretary of the navy of the United States, delivered the main address on "Total Abstinence."

Elementary Division

Temperance hand-work and temperance leaflet-reading campaigns are recent developments of temperance activity by elementary boys and girls.

Secondary Division

Pennsylvania is circulating a memorial to be signed by all the teen age boys and girls, now attending the Sunday Schools in Pennsylvania, to be presented to the state legislature, asking for Pennsylvania laws making it "unlawful for anyone to sell, or traffic in in any manner, any alcoholic liquors for beverage purposes."

Adult Division

Temperance poster campaigns by adult classes are educating whole communities. Classes of voters in many places are organizing and working for law enforcement and for "no license." Men's classes are sending class letters and class telegrams to Washington in support of national constitutional prohibition.

Temperance and Missions. From all parts of the home and foreign field is echoed the appeal of Dr. John Paton, that if missionary work is to be successful, the flood of fire-water must be kept from the field. Especially distressing are the appeals of this nature from China, Japan, India and the Philippines.

More Temperance Education; Greater Temperance Activities

In view of the fact that the production and consumption of liquor in the United States during the last triennium equal, or surpass, previous records, and that the amount of tobacco manufactured and used exceeds all previous amounts, the Sunday School must increase its temperance education and its temperance activities.

And, further, because the pictures of life suggested to our young people by many stories of social and college life, now appearing in our high-class magazines, are permeated with a strong alcoholic flavor, and saturated with smoke; because these flavors also characterize popular songs and shows of all sorts, which form so large a share of the amusement of our young people, and because these stories, songs, and

shows are powerful educators, shaping ideals, suggesting conduct, and determining choices, the Sunday School must counteract this false education with true temperance education. Success demands more courage, more work, more workers, more ammunition.

Needs

A temperance superintendent on full time and with full pay, is needed to promote the following lines of pressing work:

"1. Leaflets for Sunday School temperance teaching and pledge-signing, with special leaflets for temperance work in the various divisions and departments.

"2. Field work in conventions, institutes, summer schools, denominational gatherings, and meetings of temperance organizations and educational workers.

"3. Such coöperation with Sunday School publishers and lesson writers as will secure practical and effective treatment of the four temperance lessons required for each year throughout all courses of graded and uniform lessons.

"4. Such coöperation between denominations, Sunday School associations, and temperance organizations as shall secure harmony and the greatest practical degree of uniformity in methods and material for temperance work."

Conferences

Several largely attended conferences were held. At the one of June 25, 1914, the following recommendation concerning social service work was passed; it was addressed to the men's classes of the Adult Division:

"*Recommended*, that as practical forms of social service and uplift work, the men's Bible classes vigorously promote temperance education in the following ways:

"1. *Temperance Education by Poster*. Place temperance posters, containing twentieth century temperance truth, on church bulletin-boards, fences, mills, factories, shops and in stores, barber-shops, poolrooms, or other places where men congregate or work.

"2. *Temperance Education by Leaflet*. (1) Systematically circulate among men anti-alcohol leaflets suitable to all classes and vocations. (2) Invite manufacturers and other employers of labor to join in the

SOBRIETY FIRST SAFETY FOLLOWS

campaign, by placing monthly in the pay envelopes such leaflets as show the relation between abstinence and efficiency, and between alcohol and accidents."

WORLD'S TEMPERANCE SUNDAY SESSION FOR JUNIORS

A demonstration under MRS. MARY FOSTER BRYNER, Superintendent of Elementary Division

Twenty-six boys and girls presented a junior temperance program of march songs, Bible texts, prayer, and yell. Each boy and girl had cap, pennant, and button; blue for the girls; red for the boys. Y. C. P. in large white letters on each cap indicated "Young Campaigners for Prohibition." Each pennant displayed in white letters, the slogan "The Liquor Traffic Must Go." The songs were one stanza each of *Coronation*, and *America*; and two stanzas each of *Sparkling Water*, and *God's Hero*. The junior temperance ideal was expressed in the prayer-song:

Just as I am, young, strong and free
To be the best that I can be,
For truth and righteousness and thee,
O Lamb of God, I come, I come.

An impressive feature was an alphabet of temperance texts,—one text from each junior:

A-bstain from every form of evil. 1 Thess. 5:22.
B-lessed are the pure in heart for they shall see God. Matt. 5:8.
C-reate in me a clean heart, O God, and renew a right spirit within me. Psalms 51:10.
D-rink no wine nor strong drink. Lev. 10:9.
E-vil companionships corrupt good morals. 1 Cor. 15:33.
F-ollow after righteousness, faith, love, peace. 2 Tim. 2:22.
G-lorify God therefore in your body. 1 Cor. 6:22.
H-old fast that which is good. 1 Thess. 5:21.
I-f sinners entice thee, consent thou not. Prov. 1:10.
J-udge ye this rather that no man put a stumbling-block in his brother's way. Romans 14:13.
K-now ye not that ye are a temple of God and that the Spirit of God dwelleth in you? 1 Cor. 3:16.
L-ove worketh no ill to his neighbor. Romans 13:10.
M-an looketh on the outward appearance, but Jehovah looketh on the heart. 1 Samuel 16:7.
N-ot by might nor by power but by my Spirit saith Jehovah of Hosts. Zechariah 4:16.
O-ut of the abundance of the heart the mouth speaketh. Matt. 12:34.
P-rezent your bodies a living sacrifice holy, acceptable unto God which is your spiritual service. Romans 12:1.
Q-uit you like men; be strong. 1 Cor. 16:13.
R-ighteousness exalteth a nation but sin is a reproach to any people. Prov. 14:34.

S-et a watch, O Jehovah, before my mouth; keep the door of my lips.
Psalms 141:3.

T-ouch no unclean thing. 2 Cor. 6:17.

U-nrighteousness is sin. 1 John 5:17.

V-erily there is a reward for the righteous. Psalms 58:11.

W-hatsoever things are true; whatsoever things are honorable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Philippians 4:8.

eX-ercise loving kindness, justice and righteousness in the earth for in these things I delight, saith Jehovah. Jer. 9:24.

Y-our body is a temple of the Holy Spirit; Ye are not your own; ye are bought with a price. 1 Cor. 6:19-20.

Z-ealous of good works. Titus 2:14.

The entire class then recited "The Whole Armor of God." (Eph. 6:13-17.) Miss Elizabeth Maltman, with a young man assisting, presented this demonstration.

CONFERENCE ADDRESSES

PLEDGE-CARDS FRAMED AFTER SIGNING

E. H. NICHOLS, Superintendent Englewood First Methodist Episcopal Sunday School, Chicago

Frame Signed Pledge-cards. Pledges filed away after signing are often forgotten; then broken. A framed pledge presented to every boy and girl who signs, gives seriousness, dignity and permanence to pledge-signing. During recent years, our school has presented hundreds of framed pledges, which now hang in almost every home of our boys.

Kind of Pledge-cards. We use our own denominational pledge-card, printed in colors, the name of our Sunday School appearing in gilt letters. The boys' pledge specifies "all alcoholic drinks," also "tobacco in every form." My judgment is that when tobacco is used, the step to drink is very short. Girls' pledges are slightly different. Provide the most beautiful card possible.

The Frame. A neat moulding, not too small. Ours measures 7½ by 10 inches. Glass keeps the card clean. Passe-partout would serve.

Cost. A friend supplies ours at cost, according to the stock of moulding he has on hand. They cost from eight to fifteen cents in lots of one hundred. In small quantities, the expense is greater. For

pledge-cards post-card size, neat frames to fit are sold at ten-cent stores.

Results. Both boys and girls appreciate the framed pledges, gladly hanging it in the owner's room. It constantly summons the signer to loyal service as an enlisted soldier in the Sunday School temperance army.

"TEEN AGE" TEMPERANCE WORK

Temperance Education by Poster

By GEORGIA ROBERTSON, Washington, D. C.

Early Sunday morning, November 9, 1913—World's Temperance Sunday—from our Y. M. C. A. building started six automobiles filled with older boys who had promised to put up posters on alcohol in the vestibules of churches and Sunday Schools from which permission had been secured. With the route for the autos carefully planned in advance, with thumb-tacks in readiness, churches and Sunday Schools open, 125 temperance posters were soon telling their story to the eye. Every person who attended any one of those 125 churches or Sunday Schools that day was brought face to face with twentieth century truth concerning alcohol.

Next we bought from the Scientific Temperance Federation, Boston, their splendid set of fifty posters, showing so graphically the effects of alcohol, even in small quantities, on body, mind and character, on muscular and mental efficiency, on endurance, and on offspring.

Frames of weathered oak, coated with spar varnish, were ordered; also glass to protect poster from the weather. A backing of composition sheeting was fastened on one side with tiny hinges; with buttons on the other side.

Two screw-eyes in outside of left side of frame, and one in outside edge of right of frame, with two strong straight hooks driven into the wall to correspond with screw-eyes in left of frame, one at right to fit screw-eye in right of frame, hold the frame securely.

Sixteen of the frames hang outside of that many Washington churches and missions. Two high school boys with an auto make the rounds each Saturday, taking out the old poster and replacing with a new one.

So interested became these two boys that they asked their respective ministers to display posters on their own churches.

In changing posters, the frame is lifted enough to clear the hook

on the right side, swung out on hooks on left which act as a hinge; the back is unbuttoned and opened on its hinges, poster is changed, frame closed, and swung back into position with its fresh message.

In one place five hundred people a day stopped to read the poster, some taking time to copy it. In their free-will offering of service in changing posters, the boys prove steadfast and faithful.

One hundred and forty-seven posters have been accepted by the board of education for use in public schools; the superintendent of schools made the selections. Our Y. M. C. A. and Y. W. C. A. use posters given to them.

Each of our seven baby milk stations received a set of eleven posters showing the prenatal effects of alcohol. Teen age girls gladly purchase such posters for the sake of better babies. Also a full set of small posters,—frames bought at the ten-cent store,—went to each of our nine car-barns, and are changed by the superintendent.

Two sets of large posters with six-ply cardboard in one and one-half inch strips at top and bottom, are lent, a few at a time for two weeks, to churches, Sunday Schools and young peoples' societies.

Various conventions meeting here have responded to our suggestion that they display posters. Wire was stretched across the side of the room. Dennison card-holders slipped over the tops of the posters and hooked over the wire held them securely. Strips of cardboard at bottom kept them from rolling.

Teen age boys and girls gladly send out these messages of warning to their communities.

SCIENTIFIC TEMPERANCE TRUTH

MRS. LILLIAN BURT, Columbus, Ohio

Scientific research proves that the germinal cells which are to produce future life are locked in the body at birth. All that is seen, heard or done by the prospective parent all through life may influence the character of the individual that is to be. Through the impressions on these reproductive cells depend the tastes and inclinations of the future citizen. These impressions will largely be responsible for his choice of vocation and associations through life. God's plan gives the reproductive and brain cells better protection than other cells, by giving them a fat-like covering, heavier than is given other cells of the body. This fact makes them the special target for alcohol, as alcohol has an affinity for fat. Science declares that within a few seconds after alcoholic liquors enter the lips, alcohol is bathing the cells in the tissues

of the brain and reproductive organs. A chemical action takes place between the fat-like shell of the cell, and alcohol. To the degree in which this lipoid substance is impaired do we find a corresponding, initial injury to the cell, which, in many cases, determines not only the character of the individual but the posterity that is to follow.

One sure law of nature is, that the first to be created is the last to be destroyed, and the last to be created is the first to be injured. The first nerve centers to be created in the child that is to be, are those that control the heart. Other nerve centers are created in the following order; those controlling the lungs, the voluntary muscles, the knowledge centers, and self-control centers. The effect of alcohol on these centers in an adult is to first reduce the power of self-control, then the power to acquire information correctly, and to use good judgment, next the control of voluntary muscles. The last to be affected are the centers of the lungs and heart. If these are paralyzed to a sufficient degree, death follows.

When alcoholic liquors are used by an expectant mother the alcohol bathes the tissues of the unborn child and attacks the brain centers exactly in the order that it does the adult brain. The impairment of the centers of self-control may result in a criminal child. The impairment of the knowledge centers affects the mentality of the child which may result in feeble mindedness, epilepsy, or later in life, insanity may develop. If the centers that control the lungs and heart are disturbed to a sufficient degree the child may be still-born, as are 300 of every 1,000 children born to Bavarian mothers.

THE SUNDAY SCHOOL IN THE PROHIBITION FIGHT

ARTHUR ARNOLD, General Secretary, West Virginia Sunday
School Association

Ten words outline the story of the fight that ended with West Virginia's going "dry" by ninety-two thousand majority. Our fight was not a fight for temperance, and not a fight for local option—ours was a fight for prohibition,—nothing short of that. The first word is:

1. *Conviction.* A small band of men and women declared their conviction: "Prohibition is right; prohibition can be won." That was their conviction.

2. *Agitation.* These people held their conviction, and they kept everlastingly at it, playing that one string,—not very musical, but they kept right on.

3. *Education.* Our education was *instruction*; it was scientific, systematic, and comprehensive. It covered all phases of the question, moral, physical, and economic.

Without Sunday School temperance education, the victory in West Virginia could not have been won. The public schools did something; other agencies helped. But the only agency that instructed along prohibition lines, that amounted to much, was the Sunday School. Through the Sunday School we laid an educational basis for this mighty victory. For five years our district conventions placed some phase of the prohibition question on almost every program, thus reaching fifty thousand Sunday School officers and teachers. For five years every County Convention in the fifty-five counties of West Virginia, had the subject presented. For five years we had at our State Convention some good live Temperance teacher. Richmond Pearson Hobson addressed eight thousand people at one session.

For five years we prepared each year a World's Temperance Sunday Program, circulating them throughout the state. Just before election we distributed thirty thousand programs, sending also temperance songs and music; we sent instructions for using the programs so that they would count. Sample ballots with instructions for marking so as to vote "dry" went with the programs. The program itself contained this:

Voter's Prayer-Song.

Take my vote, and let it be
Consecrated, Lord, to thee.
Help me realize my power
In the conflict of the hour.

Take my vote and let it be
Consecrated, Lord, to thee.
Guide my hand, and may it trace
Each cross in its proper place.

All the voters offered that prayer, singing it; then they went to the polls and answered it themselves by voting "dry."

Our adult classes were a mighty force. In 1,003 adult Bible classes men and women received education; then went to work.

Our association paper, the little *Mountain State Bulletin*, contained in every issue some article on the question.

4. *Publicity.* It is one thing to arrange a program and let nobody know about it; it is another thing to make that program a red-letter event. We got all the publicity that we could. Publicity through the press, pulpit, superintendent's platform and personal invitations simply

filled our churches at the Sunday School hour with people from the town and surrounding community.

5. *Organization.* Every district and county in the whole state was organized, creating a mighty machine to accomplish our purpose through systematic effort.

6. *Unification.* Party politics was flung to the winds. We stopped voting for a yellow dog just because he might be OUR yellow dog. Prohibition voters in the Sunday School association, the Republican party, the Democratic party and every other party, stood together against the one thing we were fighting. Unification gave us the victory.

7. *Consecration.* We counted the cost; we said we were willing to pay it. It cost money to stand against the money poured into our state by the enemy,—hundreds of thousands of dollars they spent. They used the boycott, too. They used libel and slander. But we learned that though we may have to suffer sometimes, if we stand true, if we trust Him and throw ourselves wholly into the work, if we “keep back nothing,” He will take care of us.

8. *Legislation.* At Charleston, our capital city, the battle royal centered, and there we had dramatic times. But we worked; we influenced; using all right means; and we won.

9. *Election.* The election was *victory!* West Virginia has 55 counties: 52 counties rolled up a safe majority making the total “dry” majority 92,000.

10. *Annihilation.* On June 30, 1914, the day this great International Convention closes, the saloon will go out of business in West Virginia forever! From every distillery the fires will be drawn; in the doors of every brewery the keys will be turned. These ten words are the story of the prohibition victory in our little mountain state. Eagles dwell among the mountains; stir up the eagles and they soar. Dear friends, what others have done, *you can do.*

THE MEN'S CLASS DOING TEMPERANCE WORK

HENRY STAUFFER, Menasha, Wis.

The voice of science speaks with greater authority than ever before; and the average man is beginning to believe that it is the voice of God speaking to his children. Science, industry, philanthropy, patriotism, religion and common sense are today thundering as from a hundred Sinais the divine command:

Thou shalt not use alcohol in any form, neither thou nor thy presi-

dent, nor thy army, nor thy navy, nor thy physician, nor thy pastor at the communion table, nor thy teacher, nor thy railroad engineer, nor thy chauffeur, nor any one who dwells within thy borders.

In response to the call of the new age I organized a men's class a year and a half ago for the purpose of winning men to discipleship and enlisting them in definite social service in the community. Living as I do in a wet town in the wet state of Wisconsin, it was evident that the best service such a class could render was to conduct a campaign of education on the effects of alcohol on the individual and the community.

After deciding to use the series of posters issued by the Anti-Saloon League, I called on all the employers of labor, submitting samples of the posters and interesting them in the plan. The response was hearty and beyond my highest expectations. The owners of the nine mills and factories gladly consented to our proposition to put up a poster each month; and three of them agreed to put the temperance leaflets we should give them into the pay-envelopes on pay-day.

One reason why the employers were so ready to coöperate with us is the fact that the last legislature passed a compensation law which holds the employer responsible for all accidents which happen during the working hours, even in case an accident is due to drunkenness. Wisconsin is the only state in the union in which this unreasonable provision has been incorporated into law. But many states have passed radical compensation laws, which fact compels the employer to interest himself in the habits of the men he employs. This made the poster campaign especially opportune.

Besides putting the posters into the mills and factories we are placing them in the public library, in two physician's offices, one mill office, a "rescue" mission hall, and on our two church bulletin-boards, which have been put into the most conspicuous places.

The first issue of the posters created a sensation, and gave the class much free advertising. Some "cussed" and other discussed! It was the main topic of conversation for some days where men assembled. One bulletin-board was torn down and another was thrown into the river. In a number of mills the posters were torn down. In one case the head of the firm immediately called for another poster which he put up; and beside it tacked a type-written notice to the effect that the poster had been placed there with his cordial consent, and requesting that it be allowed to remain until every man in the establishment had had a chance to read it. We have had no trouble since in that shop.

TEMPERANCE AND OUR IMMIGRANTS

C. L. McKEE, Missionary of the American Sunday School Union,
Washington, Pa.

The one great scourge of the present day immigrant is strong drink. Wherever you find him, you will find evidences of drinking, and usually to great excess and debauchery.

Our Pennsylvania foreign coal miners use enormous quantities of drink. There is hardly a mining town so small that it could not finance a new national bank each year with the money it spends for intoxicating drink. For example, credible evidence is at hand that one saloon located in a village of less than seven hundred people takes over its bar \$1,000 per week.

A superintendent of one of our mines recently testified in court that his mining town of 2,500 inhabitants receives a *car-load of intoxicants every day*. Much is hauled in besides, and two nearby club-houses, bigger than any church in the community, do a large business.

On an average our foreign coal miners spend about one-third of their wages for intoxicating drink. Some pay more. The drink bill of the twenty-five thousand coal miners of my county is conservatively estimated at five million dollars. This is frightful financial waste, although it does not include the waste through loss of time, the cost of drink-caused accidents, the loss through sickness and criminality, and the resulting expense to public and private charity.

Drink entails upon the new immigrant an amount of misery that is unspeakable, and is a monstrous moral and political wrong. He comes to us a stranger with many handicaps, and is our guest and ward. Usually he is poor, and must accept work and living under almost any conditions. As a rule he has neither voice nor vote and must accept what we provide for him. And what do we provide? A shack in the "patch," overcrowded, insanitary, filthy. What of instruction and inspiration to right living does he get? Out of working hours his chief occupation and amusement are the card-table and the beer barrel. His chief teacher in morals, in civics, as well as in dietetics is the liquor dealer. By our indifference and neglect the degradation of the foreigner is made possible; by our public policy his debauchery is promoted. True, a large part of the distribution of liquor is done illegally; but holders of license are usually back of the illegal sales and sellers.

A righteous public should rise up and smite to the death this awful

traffic. Meantime there is much that we as Sunday School workers can do for the immigrant.

We can look after his children. We can see that they are properly treated and taught in our day schools. They will come to our Sunday Schools, if we make them welcome. We can visit their homes and instruct them by example and by well-chosen temperance tracts in their own language. I have found the stereopticon a most attractive and convincing method of presenting to them temperance truth. Scientific temperance truth presented on slides is appreciated by the children and reported to their parents. Use the stereopticon in your home missionary temperance work.

TEMPERANCE AND MISSIONS

RUTH FRANCES DAVIS, Missionary to Japan

When you attend the World's Convention in 1916, you will very frequently hear an expression on the lips of your Japanese Sunday School friends, "o kagi sama de," always accompanied with a polite bow and a cordial smile. And when you inquire the meaning of the phrase, they will interpret it for you as signifying, "By your honorable shadow." The first time I heard of the "honorable shadow," it seemed to me that, more perfectly than any other expression I had ever known, it embodied the idea of personal influence,—the shadow that each one of us is casting over those with whom we associate day by day.

On the mission field it is certainly true that the "honorable shadows" of the true Christian believers, those "living epistles, known and read of men" count more than all else for the building up of the kingdom of God on earth. How happy might we be if all the influences of Western, so-called Christian, civilization were of the sort that cast over our Oriental neighbors shadows that make for uplift and enlightenment! But unfortunately, no one who is familiar with the Far East can help feeling depressed by the number of dark and blighting shadows which we have allowed to be thrown over the Orient. Chief among them is the shadow of strong drink. In Japan your guide will point out saloons, beer-halls and public bars, informing you that they are "western style." Quite so, for in the old days the Japanese were never accustomed to drinking in public places, and drunkenness on the street, now a not infrequent sight, was practically unknown.

Once while travelling on the train in Japan, I heard two Europeans speaking of the great progress the country had made during the past

twenty-five years, and as an instance quoted the fact that in every country village, no matter how remote, you could now buy beer and whiskey,—“Such a change,” he remarked, “from the early days when you couldn’t buy a bottle of beer anywhere off the beaten track.”

The East and the West are indissolubly bound together, and the evil influences of the West will continue to bear down upon the East just so long as men may acquire gain by debauching their brother men. Along with the poison must we not send the antidote? Must not the West bestow her blessing with her blight, and along with the curse of intemperance send the gospel of the clean and temperate life?

THE SUNDAY SCHOOL AND THE PROHIBITION AMENDMENT

REV. WILBUR F. CRAFTS, Washington, D. C.

Naturally the share of the Sunday School in carrying national constitutional prohibition must be taken by the voters,—in most schools a minority. Those who use their hands to cheer this idea of prohibition must use their hands in sending letters and telegrams to congressmen and senators. Voters, men and women of every party, should hasten to assure their representatives at Washington of their support, regardless of party, when they come up for reelection, if these representatives in Congress will stand faithfully for the home against the saloon.

But the young folks, too, have their share. We shall have a great army of prohibition voters by and by if we educate and enlist a great army of abstainers now.

Not less legislation; but more education is needed. Our “far-flung battle-line” must begin with regeneration as its center as the surest defense against the liquor habit and the source of the strongest impulse to fight the liquor traffic. On the left, legislation; with law enforcement as the rear guard. Then on the right wing, temperance education in school and out, on a scientific, physiological basis.

Last summer, reliable statistics personally secured from the Interior Department of the German Government, proved that in Germany the per capita consumption of beer had dropped twenty-nine quarts, without legislation, since the beginning of this twentieth century. With university professors as generals, a great educational campaign has been conducted; this campaign the Emperor has joined with an example

of abstinence, and a recommendation to workmen, soldiers and students to abstain. At the other end of the line stand socialist leaders declaring not only for total abstinence, but also for prohibition, on the ground that liquor kills aspiration, and that workmen who drink remain content with low conditions.

The Sunday School must conduct a stronger educational campaign, using as ammunition God's scientific temperance truth. Then voters will cast their ballots against the whole liquor traffic because they realize that alcohol is an insidious poison, a deadly enemy to the whole human race in all its interests from the lowest physical to the highest spiritual.

THE ANTI-TOBACCO CAMPAIGN

DR. CHARLES L. HAMILTON, Specialist, Dwight, Ill.

The numerous mental wrecks, youths who have come under my care during the last ten years, whose lives are failures, or who have filled suicides' graves, impress me with the thought that today tobacco stands as the gravest danger confronting the new century. (Dr. Love in *Medical Bulletin*.)

It has been found that among 603 delinquent children from eight to fifteen years of age, fifty-one per cent—more than half—had formed the tobacco habit before detention. The use of tobacco by a child leads to idleness, drunkenness, crime." (From *Crime—Its Causes and Cure*, Mosby.)

Tobacco smoke contains many things,—first of all, nicotine. In the actively burning end of a cigar, the nicotine is all consumed. But next to that actively burning end is a very intense heat, yet not intense enough to burn the nicotine. That heat volatilizes the nicotine, resulting in various poisonous products, among them, carbon dioxide, and carbon monoxide. Some of these poisons are carried off in the smoke; some are absorbed by the body: those absorbed, work mischief.

Tobacco smoke drawn in, comes directly into contact with the soft, absorbent mucous membrane lining lips and mouth. When inhaled it reaches the lining of upper part of throat, larynx, wind-pipe, and large bronchial tubes. These absorbent membranes quickly soak in the nicotine, acrolein, carbon dioxide, carbon monoxide, etc., and these poisonous products pour into the blood. Back of the nose are three "turbinate bones"; over them lies a great fold of mucous membrane. When smoke is drawn in, and expelled through the nose, it strikes squarely that surface of absorbent lining, and deposits its poisons there.

Absorbed into the blood-stream these poisons are carried to the brain. Even a small amount of these poisons will dull and damage the

brain, resulting in an impairment of moral, mental and spiritual capacities. The smallest percentage of nicotine or carbon monoxide absorbed in this way, does great harm. The tobacco-poisoned brain can not act as a normal brain should act.

Recent investigations have demonstrated the effect of tobacco smoking on muscular and intellectual efficiency. Men were selected in groups of fifteen, and a series of 120 tests made. The results of the mental test showed that tobacco smoking decreased mental efficiency ten per cent. The greatest actual loss was in the field of imagination or imagery, that plays so important a part in boy life. That was twenty-two per cent. Other effects were loss of perception, weakened will power, impaired intellectual ability, and decreased power of association, which is the basis of reasoning powers. The greatest losses occurred when the cigaret was used.

Smoking means: (1) Impure blood. That means imperfect nutrition of the brain cells which will hinder ordinary everyday thinking. (2) Increased blood pressure, one cause of Bright's disease of the kidneys. (3) Heart disease—different kinds. (4) Arterial sclerosis, or hardening of the arteries, which means one is getting old. Tests show that in men of thirty-five who are tobacco-users, we find as much hardening of the arteries as is normally found in men of seventy. (5) Damage to the highest brain centers, resulting in an impairment of the conception of right and wrong, which often easily leads to criminality. Let me quote Dr. Matthew Woods:

Tobacco does not aid digestion; does not prevent lean people from getting stouter, stout people from getting lean. It has no power to preserve the teeth, nor to neutralize the poison of contagion. It is not a disinfectant; it has no such antiseptic powers as have been attributed to it in the dissecting room. It does not do any of the many harmlessly beneficent things it is popularly supposed to do.

We positively know that it does at times produce serious disturbances of the heart, nervous system, and mucous membranes; while in a great many diseases its use by the patient limits and diminishes the possibilities of recovery.

CHAPTER XVI

DEPARTMENT OF PURITY

Convention Address of Superintendent—Report of Purity Conference—Purity Addresses.

THE PURE IN HEART SHALL SEE GOD

E. K. MOHR, Superintendent

These words of Jesus and his declaration that the root of the social evil is in the moral nature warrant a Sunday School Purity Department. The purity of Christ is not, primarily, a purity of conduct but a purity of inwardness. The center of life must be cleansed. God's government is from the center and not from the circumference. These words not only give us the warrant but must also give direction of effort. This declaration is at once a necessity and a challenge to the Church of Jesus Christ. Purity is here made the test and the foundation of Christian character and, as an inward remedy, the Saviour becomes the supreme necessity of the human race.

Great evils need long agitation. This department has not vainly imagined that the first triennium would record remarkable and startling advances in the new activity. We have not been striving for temporary results nor have we been trying to hurry people into a work poorly understood, but have been seeking those principles which will insure a safe, sane and permanent policy. With this in mind, the progress made, in dissipating wrong conceptions, winning confidence and organizing for definite campaigns, is most gratifying. The states which have organized this department and those which have done preparatory work, to the same end are but an earnest of that which is to be.

In the words of President McKenny, of the Michigan Normal College, "the story of social sin that annually drags to the bottomless pit of shame and despair tens of thousands of young girls, curses with disease one-half of our young manhood, dooms innocent wives to

invalidism and the surgeon's knife, renders many homes childless and others worse than childless because of children physically and mentally defective, that destroys domestic happiness, fills the hospitals and asylums, has at last been told—not in all its blackness, for no mind nor language is equal to the task—but with sufficient detail to challenge attention. The world is horrified at the revelation." We may see that "impurity is a menace to civilization and religion, infinitely more destructive than infidelity; is the most contagious disease of the soul and the spirit of the age."

With the new awakening and discussion which has followed, the pendulum has swung from the old extreme of criminal silence as to sex matters to a publicity almost nauseating. Literature, the drama, the periodical press, the lecture platform and "the movies" have exploited the interest aroused by the known facts. Such an endeavor to avoid all false modesty may easily trench upon and break down the barriers of real modesty. The simple crying out against an evil is likely to be no more than suggestive sentiment. Our faith must not be in odious facts but in the preservative force of ideals. Because of much negative emphasis, many imagine that Sunday School purity work must of necessity be an introduction to that which is hideous, vile, shameful and impure. That our good may not be evil spoken of, we have from the beginning insisted that the word *purity* is the only word which should characterize the effort which ought to be made. This word has a positive, constructive, aggressive quality which makes for that which is normal, natural, reverent, highest and best. This department should bring fear to none, but hope and cheer to all.

The fruit grower needs to study the soil and look carefully to the selection of the stock of his planting, but with all this care his efforts will be vain unless he knows and fights the enemies of the orchard. With all of our emphasis on evangelism, teaching training, visitation and missions we shall lose if we do not give attention to temperance and purity. The church of Jesus Christ must bear a valiant part in this modern crusade for the church is the only force to win decisive battles. We recognize the home as the ideal place for purity teaching but to entrust our youth under present social conditions to an uncultured parental instinct is to invite social ruin. Our first concern must be with the home, but much remains to be done that the home does not and can not do. With the religious atmosphere and the reverent and receptive attitude of the Sunday School and a winning message that everywhere and always purifies man and uplifts

society, a Sunday School Purity Department is the plainest religious strategy.

If seventy-five per cent. of our children receive a vitiated sex knowledge before they are ten years of age this is not a question of teaching or of not teaching, but a question of who shall do the teaching. The teaching of the street and the playground is universal, uncontrollable, incorrect and degrading and such teaching must be anticipated and neutralized by right teaching in the home and in the school. The emergency does exist. Silence is criminal. Wise instruction, by the right person, at the right time, in the right quantity and in the right spirit will not harm but will help. Let us not, however, jump to the conclusion that any and all should begin to teach about sex and reproduction or that we can teach what we do not know and lead where we do not go. A little knowledge must not be mistaken for adequate knowledge nor ignorance for intelligence. Teachers need to be prepared with scientific and scriptural facts and with the proper method of teaching such facts. On the other hand, there may be such an unreasonable conservatism, so timid and fearful, that it will do just nothing at all. While we should insist on much thought and care, in preparation, to do effective purity work, better far the bungling and obscure hints given in the right spirit than silence and the smooth and plausible tales of the tempter.

We are glad to call attention to the International Sunday School Purity Leaflet. Here in a definite and comprehensive way attention has been called to the Department History, An Awakening, The Teaching Need, The Sunday School Factor, An Aim and a Program, What We Can Do and Suggestions as to the Doing, and added to all a carefully selected Bibliography of Books and Pamphlets. In this leaflet we try to insist that purity is the larger and inclusive term and that purity teaching is of vastly greater importance than imparting direct sex instruction. Purity has to do with the pupil's moral training and the building of character. This comes not so much in what the teacher says and does in a formal and official way as what the teacher is in honesty, sympathy and spirit. The pure teacher, unconsciously, radiates the upward longing look and life and will make many a lesson count for the fundamental virtues. The finest kind of purity teaching, which always includes that which has a bearing on the sex problem may be given without the consciousness on the part of the pupil that he is receiving sex instruction.

One of the delegates to the great World's Purity Congress, in 1913, said what others must have felt, "Of all the impressions made and

received, I believe the genuine declaration by most of the speakers for standards to be maintained according to Christ's teaching, surpassed every other feature of the Congress." There is an instinctive turning to God in this crisis time of our nation and the very fact that the International Sunday School Association numbers purity among its activities is progress of the finest kind. Many are the indications, but no one may measure the strong impulse to individual and concerted effort because of the mere moral support given by this great organization. God has led us in the beginnings of this department and we may well trust him to continue to lead safely and surely to a desired end. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We can best help the Lord against the mighty when we give this work our united confidence, our earnest prayer and our active coöperation.

REPORT OF PURITY CONFERENCE

The attendance was good and the interest great. The several presentations were well received. The open conference brought out such points as the danger of a professional instead of a reverent teaching; that the approach should be to regard purity as a holy subject, and with such a conception the work will not be difficult. The Sunday School, as was done in the conference, can make its approach through the Bible and through prayer. Sex teaching should be indirect, and the first attempt of the Sunday School should be to help the home.

"The Story of Life" was read and proved a strong appeal. Some startling conditions were recited by those present. Such causes of impurity as ignorance, lack of self-control in the young, dress, diet, books and companions were discussed. Attention was called to the thousand students enrolled in the "Correspondence School of Gospel and Scientific Eugenics" as an evidence of the desire for enlightenment.

A pastor was quoted as saying that the church was the proper institution to offer the needed instruction at present. If parents were morally and intellectually fit they could best instruct the children; but most parents were taught to regard everything relating to the origin of life as vulgar, and that children should not be taught anything about the subject. No parent is fit to give instruction in sex education until he comes to see the beauty and divinity of life. The church lends itself more readily to religious suggestion and is expected to deal with

the more serious things of life. The place and occasion furnish moral motive which is essential to permanent results.

The several presentations of the purity work found expression in many inquiries and in many demands for the International purity leaflet, Mrs. Thresher's leaflet "The Story of Life for Little Children," and other literature.

PURITY ADDRESSES

SEX EDUCATION FROM A GENERAL SECRETARY'S VIEWPOINT

By **WALTER A. SNOW**, General Secretary North Dakota Sunday School Association

The need of sex education is evident to any one who is at all familiar with the facts. The question is, Who is to do it? We might answer this by asking, Who has been doing it? Many people will reply, Nobody. Oh, yes, there has! The worst and most unclean boy or girl in the school has been the one who has been giving this education to all our boys and girls. But who ought to give this education? There is but one answer, the home. But the home has not been doing it. Shall we, therefore, substitute for the home the public school or the Sunday School? Most emphatically NO. This is a subject on which men and women have radical differences of opinion. But in this, as in many other things, the trend of the thinking of the day is toward helping the home to do its duty rather than substituting other agencies for the home. The question will never be settled until it is settled by the home doing its duty. God set the peoples of the earth together in families. Proper sex relation lies at the heart of the happy home. Likewise the sex life of the child will be clean and welcome and holy only when it receives it direct from the parents in the home.

What, then, has a Sunday School to do with this subject? Because the Sunday School has been charged with many responsibilities which do not belong to it in the religious and moral training of children, the Sunday School must take cognizance of the crying need for proper sex education. I am profoundly convinced that the thing which the Sunday School ought to do is not to undertake to give that instruction but to render assistance to the parents which will enable them to do that which is committed to them in this direction. How can this be

accomplished? (1) By taking up the subject in parents' classes, which are becoming more and more popular. (2) By putting into the hands of fathers and mothers selected helps in the form of books and leaflets. What can the officers of state associations do to assist? I believe that the purity department in each state association with a superintendent and committee can be of great service in selecting from the vast and rapidly increasing amount of such literature that which is permeated with religious spirit and presents the subject in the best way; then let the superintendent of each county association send out such leaflets as can be secured or which the association may desire to print, and send also the list of recommended books.

I find everywhere that parents are eager for advice from those in whom they have confidence. There have been so many fakers and so many people, who, while not fundamentally fakers, are in the business for profits, that the advice of the qualified disinterested person is most cordially welcomed by fathers and mothers everywhere. Three years ago my wife, who is elementary superintendent of our state association, and myself, realizing that so many people, whose duty it was to undertake this question, were "sidestepping" it, decided to offer ourselves for service along this line. In the list of topics which we announced as being prepared to speak upon we included addresses on sex education, Mrs. Snow speaking to the women and girls and I speaking to the men and boys in separate sessions. We were rather surprised to find in how many places we were scheduled to speak upon this subject at county conventions. We were also gratified to find how easy it was to present the subject in an acceptable manner and how eager the people were to receive the help. Our committee on purity met in February of this year and, after discussion, it was decided that the best way to conduct a state-wide educational campaign on sex education would be to have in every Sunday and day school literature and printed sets of books on this subject for both boys and girls. A committee was appointed to select these books. A book concern in our city was found which would agree to carry these recommended books and print a circular giving the list and prices and offering special inducements to any person who desired to secure a number of these.

My experience with this subject has led me to believe that the Sunday School association has an important part to play in this field, and North Dakota proposes to do more along this line than she has yet done.

SOME THINGS I HAVE DISCOVERED

MISS FLORENCE E. WRIGHT, Chicago, Illinois

No worker can be engaged in any line of work for any length of time without making some discoveries. My most important discovery, about two years ago, was a divine call to forsake my work as a visiting nurse in one of the Chicago churches, and to engage in Sunday School purity work among women and girls. Instead of finding a "blind incredulity" among the people, as I was told, I have been met with kindness, sympathy and interest, and have secured a hearty coöperation wherever I have been able to make clear the character of the work to be done. I soon learned, however, that success must depend, to some extent, on the point of contact, and, that again, must be found through a knowledge of conditions. My interviews with pastors gave me an insight into church activities and the needs of the field. This study of the field led to the planning of mothers' meetings, study classes, training classes for Sunday School teachers, conferences, a correspondence department, a consultation department, and a library and a home study course. The churches, with their varied activities, can thus find some way of taking up purity work. It will be of advantage if we early discover that it is necessary to work slowly, to lay foundations carefully, and to make haste surely. Meetings have been held, literature distributed, and much personal work done. The outlook is hopeful for a fruitful future.

The strongest appeal to the greater number of women has been through a home reading circle. There is often no time for meetings, classes or conferences. The aim of the reading circle is to furnish a special, systematized and supervised reading course for parents, teachers and all who have to do with children and young people. A number of churches are turning to this circle as a channel of great usefulness and the King's Daughters of Austin, Oak Park and Forest Park are planning to put a circle into every church in which they have an organization.

We should discover in purity work, difficult and much needed as we may find it, that love is the key. Love will do what learning and reason and force and rules cannot do. Not only may we love people into the kingdom but love them into interest, intelligence, self-control and character. The attitude of impatience, resentment, intolerance, antagonism or compulsion will fail, but an attitude of real interest and love will succeed. Some locks may be broken and some rusty but love is the key to every lock.

THE TEACHING NEED FROM THE PHYSICIAN'S KNOWLEDGE

HATTIE A. SCHWENDENER, M. D.

Child instruction in personal purity is an inborn need, so urgent and self-assertive that, denied this knowledge, a vile substitute is almost invariably seized upon. On behalf of the greatest of all "safety first" movements, in the special interest of the young, I call upon you to join with me in the war upon those omnipresent germs which infect, with the plague of impurity, more victims than any germ known.

The Sunday School forces of today have awakened to a forward movement which promises more for the future than any movement during the last century, for Christ himself is leading the crusade against that impurity which is more insidious, wide-spread and destructive than any other scourge of mankind. It is a disease whose germs attack both mind and body and ultimately destroy the soul, and no one is immune unless protected by an early administration of preventive doses of moral antitoxin. The Sunday School has waited far too long for parents and pastors to teach purity to the children. Some parents are not willing, many do not know how, and, possibly, the inconsistent lives of others seal their lips. Do we permit the children to learn the danger of fire by playing with fire? Do we carefully avoid teaching honesty and allow the knowledge to come through the punishment administered by the law? Yet we deny the children that knowledge of the mystery and sacredness of life which they crave and leave them to learn by bitter experience and have them receive the penalty of remorse, disease and death.

Without sound bodies there can be little national progress and vigor; without sound morals there can be even less, and without intelligent purity sound morals will be the exception. Human law requires danger signals and punishes those who fail to exhibit them. Shall Sunday School workers fail here? It is never necessary to teach the details of vice any more than it is necessary to teach honesty by hair-raising detective stories. Do not teach sex hygiene in the class but teach personal purity with enough of the reason for doing so to have it remembered. Do not keep your knowledge in cold storage but keep it warm enough and fresh enough for immediate use.

You ask why we should teach purity in the Sunday School. Impurity is the most contagious disease of the soul. It claims more victims than all other diseases of body or mind; it spares neither young nor old; it cripples our children, crowds our reformatories, and keeps us building

asylums for the blind, the defective and insane; it causes childless homes and keeps the divorce courts busy; it produces sudden death or brings disability to middle-aged men; the largest number of surgical operations on women are caused by it, and it fills the shortest graves in our cemeteries. Yet, silence still prevails and the double standard of morals still exists! The teaching of the street and the playground is vicious, and the physical awakening of every child invites temptation. Every two minutes some boy goes wrong and every eight minutes some girl goes wrong. Prostitution and the white slave traffic flourish. Venereal diseases are omnipresent, seldom cured and hereditary and the majority of victims are morally innocent. A large proportion of vice, crime and venereal disease is due to ignorance, and the truth makes free. For these and other reasons, I call upon Sunday School teachers to be true to their text-book and teach purity as Christ taught it, and to all pupils of all ages and always in a pure way. Administer moral antitoxin early enough and in sufficient doses to prevent the infection by the mental germs of immorality and the dangers of the social diseases and their terrible consequences will be greatly lessened. Do not be afraid to do the thing which ought to be done and when it ought to be done. "Save a child and you save a multiplication table."

IS THERE A PLACE FOR THE SUNDAY SCHOOL IN THE PURITY MOVEMENT?

B. S. STEADWELL

Immorality, in both its private and commercialized forms, has increased during the past generation. We might name a hundred contributory causes for this condition without touching the real source of this evil or in any way suggesting the solution of the problem. Some cite the double standard as the one great cause, but, at present, the double standard is fast giving way to a single standard, and that, unfortunately, a very low one. There is little danger of a woman losing her social or business standing today through known immoral acts, if she is "wise" enough to ward off positive detection, through the defeat of Nature's plans and is able to retain her financial standing. Questionable amusements, immodesty in dress and even the modern dance with its licentiousness are not the causes of immorality, though they may tend to aid its growth; they are the barometer which measures the morals of our people.

While we cannot enumerate and define the causes for present-day immorality, we do know, through acquaintance with history, that whenever and wherever there has been a decline in religion and religious activity, there and then has licentiousness and public vice increased, and it has increased in proportion as religion has declined. The last generation has seen a breaking away from the discipline of the church. Its authority has been questioned, denied and attacked. New creeds with new doctrines of salvation have sprung up. We have been losing our sense of sin. We have been seeking contentment through physical perfection, mental equipment and pleasure until we fear neither God nor the results of our own acts. We are willing to take our chances on the future life, if indeed there be one, if we can be "happy" here and now. God is being left out of our plans and thought. Here, then, is the real cause for our present condition with respect to immorality, licentiousness, lust, public vice and the white slave traffic.

The last generation, too, has seen an awakening with respect to private and public immorality. A demand has been made for its suppression and elimination. Great movements have sprung up having as their aim the eradication of immorality and prayers are going up for greater movements yet that success may come. Some have said, "Science must eliminate vice," but about the only thing that science has done, up to this time, is to make vice safe. She has shown us how to cure, prevent and to conceal the penalties that Nature inflicts upon the immoral, but this has not brought salvation. Others say, "Ignorance is the cause; knowledge must be the cure," but we have found to our disappointment and sorrow that there is little saving power in knowledge. Many of those who know most about vice and its effects fall quickest and suffer most from its allurements. Legislation has been appealed to, only to find when the monster has been struck in one place it soon appeared in a dozen other places and forms.

Sin being the cause of immorality, which is a concealed and secret evil, it is certain that no system or plan can be effective in its eradication that does not produce boys and girls, men and women, who will not yield to temptations of lust or impurity. The only force in the world powerful enough to have this influence over a human being is that of religion. It is the only antidote for immorality. The church is the only institution that can employ this antidote effectively. The Sunday School, as the powerful teaching department of the church, should have a large part in the movement for personal and social purity.

The Sunday School is fitted and equipped to take up this work immediately and successfully. Immorality, especially in its commercialized and public form, is a disease of civilization. The Sunday School is now organized in every community in every civilized land. With the Bible as a text-book, no other work is needed to guide every boy and girl in matters of personal and social purity. Danger may lurk in the time and method of approach to this subject, but the Sunday School, with its religious atmosphere, furnishes at once the proper setting for the most effective instruction in all personal matters. With the consecrated teachers giving their time and energy to the Sunday School, prepared for this task, the equipment is complete.

It is not my thought, by any means, that the Sunday Schools should undertake a course in sex physiology and hygiene. It is doubtful whether such a course would be desirable outside of a normal school or college, and, certainly, such a course is not necessary, in order to give every warning against sex dangers and such simple and direct instruction covering matters of sex as may be necessary. When one comes to study this question seriously there are very few things that boys and girls need to be told to prepare them fully for dangers and temptations along sex lines. With the Sunday School teacher the task is made still more easy, as every needed lesson may be drawn from Bible characters and Bible incidents, and right here the sin involved may be pressed home. It would be a serious mistake to find some reference to sex and licentiousness in every lesson and thus keep the pupil's mind constantly alive to the subject. The value of the instruction and warnings given does not depend upon the frequency half so much as upon the sincerity and spirit of the teacher and the naturalness with which the teaching fits into the occasion. The principal thing to be desired, at present, is for the Sunday School to awaken to its opportunity that is before it right now and accept its responsibility of leadership in the great purity movement.

CHAPTER XVII

DEPARTMENT OF LESSONS

Report of Lesson Committee—Conference on Lessons and Lesson Courses—Address by Prof. Sampey—Address by Dr. Winchester—Memorial Offered by Dr. Hamill—Discussion Concerning Memorial—Substitute of Dr. Webb.

REPORT OF THE SEVENTH INTERNATIONAL SUNDAY SCHOOL LESSON COMMITTEE—AMERICAN SECTION —FOR THE THREE YEARS ENDING JUNE 29, 1914

(Read to the convention by PROF. IRA M. PRICE)

I. Personnel of the Lesson Committee.

(See Appendix I)

The Seventh International Sunday School Lesson Committee—American Section, was elected at the Twelfth International Sunday School Convention at Louisville, Ky., June 20, 1908, to which was added at San Francisco, Professor E. B. Pollard. Since the thirteenth convention at San Francisco the committee has suffered the loss by death of two of its valued members: Principal William Patrick, representing the Presbyterian Church, Canada, who died September 28, 1911, in Scotland, and President William G. Moorehead, representing the United Presbyterian Church, March 1, 1914, at Xenia, Ohio. The Lesson Committee spread on its minutes its keen sense of great loss in their death, and its high appreciation of the strength of character, ripe scholarship, and mature judgment which they brought to the consideration of every subject that engaged their attention.

II. Organization and Meetings of the Lesson Committee

The action of the Louisville Convention in 1908 in authorizing the preparation and issuance of a fully graded system of Sunday School lessons, more than quadrupled the duties of the Lesson Committee. At the urgent request of the Editorial Association and the Executive Com-

mittee, the Lesson Committee at Washington in 1910 assumed the responsibility for the preparation and issuance of the Home Daily Bible Readings.

In the interest of efficiency and thoroughness the Lesson Committee is organized, in addition to Chairman and Secretary into six standing subcommittees. These subcommittees meet in the interim between and in connection with the full committee meetings, and carefully go over every item of the duties assigned to them. The full list of these subcommittees is found in Appendix II.

Since the San Francisco Convention the full Lesson Committee has had seven meetings occupying a total of fourteen full days of time (not including time in traveling), and the subcommittees and special committees have had seventeen meetings (not including those in connection with full Lesson Committee sessions), occupying twenty-seven days of time (not including time in traveling). In other words, the members of the Lesson Committee have contributed over forty days of close hard work in the last triennium to fulfill the tasks committed to their charge. The list of these meetings, both full and subcommittee meetings, is given in Appendix III. The mileage of the Secretary in the interests of the Lesson Committee for the triennium just closing, has been 37975 miles, an average of more than 1,000 miles per month; for the entire six years it has been 56,000 miles, an average of over 750 miles per month.

III.—Work Completed since San Francisco, 1911

The work completed during the last triennium has been the largest ever accomplished in the same period of time. Of the Uniform Series, lessons for five years, 1913-17 inclusive, have been issued. Of the Graded Series, the Committee has issued the lessons for the Junior Fourth Year, Intermediate Third and Fourth Years, and Senior Second and Third Years. It has also issued the Home Daily Bible Readings for 1913-1916, and those for 1917 will appear within a few days. As all the proposed lessons and Bible Readings are printed in proof form and sent out for criticisms and suggestions before final adoption, the Committee has within these three years printed seven proofs of lesson courses and five of Daily Bible Readings, and has printed and issued ten complete lists of lesson courses and five of Daily Bible Readings. In addition the Committee has reprinted since 1911 lessons covering eight years of the Graded Series.

The Seventh Cycle, 1912-1917, both of Uniform Lessons and of Home Daily Bible Readings, has now been completed.

IV. Relations with Other Bodies

Since the San Francisco Convention the Lesson Committee has reported annually to the Executive Committee. The Secretary has therefore attended meetings of the Executive Committee in New Orleans February 7 and 8, 1912, Dayton, Ohio, January 21-24, 1913, and Chicago, January 14, 1914.

The Sunday School Council of Evangelical Denominations, an organization which has come into the Sunday School field within the past four years, has taken vigorous hold of various Sunday School problems. The Lesson Committee necessarily came into close relations with this organization, and its representatives attended the council's meetings in Toronto, January, 1912, Dayton, Ohio, January, 1913, and Chicago, January, 1914. There have also been joint meetings of the representatives of the two bodies (see Appendix III). To provide for the exigencies of conferences with these and other bodies the Lesson Committee has a standing subcommittee of Conference (see Appendix II).

V. Relations with the British Section

At the London Conference in June, 1907, between representatives of the British and American Sections of the International Lesson Committee, certain agreements were made in a plan of coöperation between the two sections. These became effective in 1908 with the adoption and preparation of the lessons of the Seventh Cycle, 1912-1917. In accordance with these agreements the British Section blocked out the first draft of the Uniform Lessons and made the final revision of each alternate year, beginning with 1912.

Six years' experience with the plan then adopted and the use and issuance of separate graded lessons on each side of the sea within the same period, made it very desirable that another such conference be held between these sections of the International Lesson Committee. The World's Executive Committee, with its broad vision of world-opportunities and possibilities, generously made it possible for seven members of the American Section to make the trip to London and on to Zurich in June-July, 1913. The seven persons named in Appendix III, together with the Chairman, Dr. Schauffler, had a two days' conference with thirteen representatives of the British Section in London, July 3-4, 1913.

Each section first presented the characteristic problems which faced it on its own field. These problems were sympathetically and appreciatively recognized at the very opening of the Conference.

The first part of the Conference was occupied with a full discussion

of the Uniform Lesson. It was concluded by the following resolutions: "The Uniform Lesson, while not selected exclusively with a view to Primary Scholars, should not exclude their claims. As provision is being made for Graded Lessons, the Uniform Lesson should be adapted to meet the needs of the schools which do not use that provision. That the principle of adaptation, when practicable, should be provisionally recognized."

Regarding the method of selection of lessons it was concluded, "that due regard be paid to the development of revelation; that this be done mainly through biographical material; that at fitting points in the courses relevant lessons on topics of faith and morals may be introduced."

It was not thought desirable to change the length of the next cycle, though the British Section would have welcomed a five years' course. The proportion of material for the Old and New Testament was left at the old standard, viz.: Two and one-half years for the Old Testament and three and one-half years for the New Testament.

There was strong objection to twelve continuous months of study in the Old Testament. It was stated that this plan had worked to the damage of the Uniform Lessons in Great Britain. The discussion concluded with this resolution: "To recommend the International Lesson Committee not to give more than nine consecutive months in the Old Testament."

The question of the amount of didactic material to be introduced into the Uniform Lessons was plainly discussed and resulted in the following resolution: "Didactic Lessons from prophetic or apostolic writings should not be introduced in groups, but singly, in connection with narrative matter at appropriate points to illustrate the outstanding truths of faith and duty."

Missionary lessons were regarded by both sections as very desirable, and it was thought to be entirely feasible for the Lesson Committee to indicate explicitly in the Uniform Lessons those texts which would lend themselves to a missionary treatment, and to ask lesson editors and writers to give prominence to the missionary aspects of Bible study.

The date of the World's Temperance Sunday has been observed for some years on the second Sunday in November. This has been done at the solicitation of the Federated Temperance Societies of Great Britain. The British Section consented to a change of the date to the Sunday preceding our fall elections. The Lesson Committee has therefore set the World's Temperance Sunday for 1917 on the first Sunday in November.



OLDER GIRLS' CONFERENCE



A SECTION OF THE MEN'S PARADE

One of the stirring discussions of the Conference was that on Graded Lessons. Each section presented through its Secretary, its own full scheme as at present issued.

Rev. Richard Burges, of India, set before the Conference the difficulties which confronted him on the mission field by the present competing systems. In India, he said, they have the American Graded Lessons, the British Standard Graded Lessons, and the Uniform Lessons. He urged very strongly that both sections unite and issue one International set of Graded Lessons.

This was not thought practical at present. It was felt that each section is committed for a time to its own Graded Series. Still there seemed no good reason for abandoning hope of later coöperation in the graded field. With this thought in mind, the following resolution was passed: "While it is advisable meanwhile to give the schemes of Graded Lessons prepared by both sections an adequate trial, so as to test fully that which they are respectively considering, it is recommended that the Committees charged with this matter keep in close communication for the exchange of experiences, etc., with a view to the preparation, when the time seems ripe, of a series of International Graded Lessons, keeping in view the needs of the Mission fields.

Rev. Frank Johnson, Honorable Secretary of the British Section, made a strong appeal for closer coöperation between the two sections of the Lesson Committee, so that together they might be better able to meet adequately the needs of the entire Sunday School world. To achieve this end it was regarded essential that at least one member of each section should be present each year at the important meetings of the other section. The following resolution embodied the thought of the Conference: "Both sections are recommended to consider what changes may be effected in the constitution and operations of the sections so as to secure a closer coöperation, a more frequent personal conference between members of the sections, with a view to give an even more world-wide character to the International Lesson Committee."

Experience has shown that each section of the Lesson Committee can best serve its own constituency if allowed some freedom in adapting the Uniform Lessons to the needs of its own field. Therefore, the Conference agreed for the future: "That each section of the Lesson Committee (British and American) be accorded the liberty of making changes in the final revision of both the six-year cycle and the annual lesson outlines, the better to adapt them to their respective constituencies."

The Conference, covering two days, was distinguished by full and frank discussion of every issue, and was permeated from first to last by a desire to work in the heartiest coöperation, not simply for the International, but for the World's Sunday School cause.

VI. Development, Improvement and Popularity of the Uniform Lessons

The Uniform Lessons have maintained and even surpassed their former popularity. Publishing houses report constantly increasing sales of the helps for the study of these lessons.

Distinct improvement, made both in lesson material and lesson treatment, from those of the first cycle to the seventh, has contributed largely to this ever increasing popularity of the Uniform Series. The fact, too, that every editor, publisher, and lesson writer has had ample opportunity to aid in their final revision, has added its increment to the improvements which have marked the ongoing years.

VII. The Rise and Growth of the Graded Lessons

Workers in sympathy with the International Sunday School movement had been agitating graded instruction even from the inception of the Uniform Series in 1872. While no attempt will be made here to give an account of the discussions which led up to the inauguration of the International Graded Lessons, the first steps of the Lesson Committee in that direction will be relevant to our report.

At the request of the International Primary Union and with the coöperation of its officers and committees, the Lesson Committee issued in 1895 a separate Primary Course. "The Sunday School Times" alone made it available for the Sunday Schools. The Lesson Committee itself expressed its decided preference for the use of the Uniform Course by the entire school. The fifth Lesson Committee, 1896-1902, appointed a Committee on Graded Lessons, but it pursued a "waiting policy." In April, 1901, the Editorial Association presented to the Lesson Committee recommendations favoring a separate course of lessons covering one year for Beginners, pupils of six years of age and under. It gave assurance of coöperation in their preparation; and it also expressed the conviction that there should be prepared a two years' course of study, topical and historical, for Adult and Senior Classes. The Lesson Committee appointed two special committees to prepare the courses recommended and in December, 1901, a Beginners' Course was issued and received with immediate favor. In its report at the Denver Convention in 1902, the Lesson Committee announced that it had prepared

a two years' course of advanced lessons for Adult Classes. The Convention, however, passed the following resolutions: "Resolved that the following plan of lesson selection shall be observed by the Lesson Committee to be selected by the Convention:

"One Uniform Lesson for all grades of the Sunday School shall be selected by the Lesson Committee, as in accordance with the usage of the past five Lesson Committees; provided, that the Lesson Committee be authorized to issue an optional Beginners' Course for special demands and uses, such optional course not to bear the official title of 'International Lesson.'

"Resolved, that at this time we are not prepared to adopt a series of advanced lessons to take the place of the Uniform Lessons in the Adult grade of the Sunday School."

The Conference of Elementary Workers held at Denver at the same time thanked the Lesson Committee for the one year Beginners' Course and requested the preparation of a course to cover two years.

In 1903 the Lesson Committee issued an "Optional Two Years' Course for Beginners" which met with a hearty welcome.

At the Toronto Convention in 1905, after a spirited debate, authorization was finally given the Lesson Committee to issue an Advanced Course. Accordingly, after some vigorous work on the part of the Lesson Committee, Advanced Courses were issued for 1907, 1908 and 1909, only to be laid on the shelf by most of the publishing houses.

In October, 1906, Mrs. J. W. Barnes, with the approval of the International Executive Committee, gathered together a group of Elementary Workers and organized what was later known as "The Graded Lesson Conference (described in full in "The International Lesson System," by Prof. J. R. Sampey, pp. 181-183), which began the construction, on the best approved principles, of graded lessons for each grade, from the Primary to the Senior Departments of the Sunday School.

The Lesson Committee, at its annual meeting in Boston, April 24-26, 1907, also took steps looking to the preparation of a series of graded lessons. It voted to recommend to the Triennial Convention at Louisville, that the Lesson Committee be authorized to prepare a four-fold grade of lessons as follows:

1. A Beginners' Course, permanent, for pupils under six years of age.
2. A Primary Course, permanent, for pupils between six and nine years of age

3. A General Course as at present planned [The Uniform Course] for pupils over nine years of age.

4. An Advanced Course parallel with the General Course to be prepared by each Lesson Committee for such classes as desire it.

While the Graded Lesson Conference was engaged in preparing lessons, Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Sunday School Association, called a conference in Boston, January 2, 1908, of representatives of the Lesson Committee, the Editorial Association, the Graded Lesson Conference, the International Executive Committee—fifty-four men and women—who spent two days in discussing the International Lesson System in all its phases. The findings of this conference were expressed in two resolutions, the one favoring the continuation of the Uniform System, and the second, the submission to the Louisville Convention, the following June, of a recommendation that the Lesson Committee be instructed to prepare a thoroughly graded course covering the entire range of the Sunday School.

These resolutions were endorsed by the Lesson Committee at a meeting preceding the Louisville Convention, and thus superseded the action of the Lesson Committee at Boston, April 24-26, 1907.

On April 22, 1908, the Graded Lesson Conference submitted to the subcommittee on Primary Lessons of the International Lesson Committee, its full set of lessons for the Beginners', Primary and Junior Departments. These courses were based on the principle of a different lesson text and topic for each of the nine years throughout. After careful examination of the full scheme the subcommittee registered its view as follows:

"The subcommittee is of the opinion that a better method would have been, under present conditions in the Sunday School world, to work out a set of Graded Lessons for Beginners', Primary and Junior scholars with uniform lessons for all classes in each grade. But the Committee recognizes the difficulty of the situation and the necessarily tentative nature of any scheme of graded lessons, until wider experience shall have marked out a final and more satisfactory course. Therefore, the subcommittee recommends the adoption of the course presented to it by the Elementary Workers (later Graded Lesson Conference) as a whole with, however, such modifications as the subcommittee decide on after conference with the committee of the Elementary Workers who have elaborated the Course of Lessons presented."

The Louisville Convention unanimously endorsed the findings of the Boston Conference and thus laid upon the Seventh Lesson Com-

mittee more than four times the burden which had been carried by any one of the preceding Lesson Committees. Within the last six years the present Lesson Committee has issued sixteen sets of Graded Lessons, both in proof and final form, making thirty-two issues, an average of five and one-third issues per year, an amount of work which cannot be fully appreciated except by those who actually did the task.

VIII. Use of the Graded Lessons

The preparation and issuance of so closely graded a course was admittedly an experiment from the very start. Few schools were so closely graded at first as to be ready to use a separate course in each grade. Schools not so closely graded have adapted the graded series by using for the entire Beginners' department one course at a time of the two courses prepared for that department, and likewise for the Primary department one of the three courses prepared for that department. Similar adaptations are being made for the other departments.

It has been impossible to secure complete statistics regarding the use of Graded Lessons, but twenty publishing houses are now selling helps on the Graded Lessons to 30,565 Sunday Schools, an increase of 50 per cent. over the figures secured in 1911. In fact, the call for the lesson lists has been so constant as to require the reprinting of the first two sets in each department from the Beginners' to the Intermediate.

IX. The Home Daily Bible Readings

The Home Daily Bible Readings are intended to accompany the Uniform Lessons and are selected on the principle of serving the purposes of devotion and instruction.

X. Larger Coöperation in Sunday School Lesson Construction

The Lesson Committee deems it proper to embody in its report the action regarding coöperation in Sunday School Lesson construction taken at a joint meeting of the Sunday School Council of Evangelical Denominations and the International Executive Committee.

The Sunday School Council of Evangelical Denominations and the Executive Committee of the International Sunday School Association held a joint meeting in the city of Philadelphia, April 22 and 23, 1914. The purpose of this meeting was to consider the method of electing the International Sunday School Lesson Committee.

After considerable discussion the following action was taken by the joint meeting and later ratified by both bodies represented, with the

understanding that the action of the International Executive Committee was subject to the action of the Fourteenth International Sunday School Convention, to be held in Chicago in June, 1914. On June 26, the International Sunday School Convention ratified this agreement.

The following general principles concerning the preparation of Lesson Courses were agreed to:

1st—Unity of Lesson Courses with denominational freedom for any desired modification.

2nd—The joint selection of all Courses on the part of the International Sunday School Association, the Sunday School Council of Evangelical Denominations and Denominational Agencies.

3rd—All Lesson Courses shall be available for all publishing houses.

The following action was then agreed to concerning the organization and work of the Lesson Committee:

1st—That the International Sunday School Lesson Committee be created as follows:

(a) Eight members to be selected by the International Sunday School Association.

(b) Eight members to be selected by the Sunday School Council of Evangelical Denominations.

(c) One member to be selected by each denomination represented in the Sunday School Council now having, or that in the future may have, a Lesson Committee.

2nd—It shall be the duty of the Lesson Committee thus elected to construct lesson courses, to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

3rd—No course shall be promulgated or discontinued by the Lesson Committee unless the action is approved by a majority of the members of each of the three sections of the committee.

4th—The Lesson Committee shall be created not later than July 1, 1914, and the Lesson Courses constructed by it shall take effect at the close of the present cycle of Uniform Lessons ending December, 1917.

5th—Beginning July 1st, 1914, the members of the sections of the Lesson Committee representing the International Association and the Sunday School Council of Evangelical Denominations shall be elected, one-half for a period of three years and one-half for a period of six years, and thereafter for periods of six years. The representatives of the denominations shall be elected for a period of three years.

6th—The foregoing agreement may be changed only by mutual consent of the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

(Signed) GEORGE T. WEBB,

Secretary Sunday School Council of Evangelical Denominations.

(Signed) MARION LAWRENCE,

General Secretary International Sunday School Association.

XI. In Conclusion

In this, its final report, the Seventh Lesson Committee desires to record its gratitude to God for the privilege of promoting in some degree, through the Sunday School, the religious life and training of millions, on this continent and in other lands, and to express its warm appreciation of the encouragement and help it has received from so many in the discharge of its task.

APPENDIX I

Personnel of the Seventh International Sunday School Lesson Committee

The American Section

1908-1914

Rev. A. F. Schauffler, D. D., Chairman.....	New York City Presbyterian.
Prof. Ira Maurice Price, Ph. D., LL.D., Secretary.....	The University of Chicago, Chicago, Ill. Baptist.
Prof. John R. Sampey, D.D., LL.D.....	Louisville, Ky. Baptist, South.
Mr. John R. Pepper.....	Memphis, Tenn. Methodist Episcopal, South.
Prin. Elson I. Rexford, M.A., LL.D.....	Montreal, Quebec Episcopalian, Canada.
Pres. Charles R. Hemphill, D.D., LL.D.....	Louisville, Ky. Presbyterian, South.
*Prin. William Patrick, D.D.....	Winnipeg, Man. Presbyterian, Canada.
Pres. W. Douglas Mackenzie, D.D., LL.D.....	Hartford, Conn. Congregational.
Bishop William M. Bell, D.D.....	Los Angeles, Cal. United Brethren.
Dean Hall Laurie Calhoun, Ph. D.....	Lexington, Ky. Disciples of Christ.
Rev. Conrad Clever, D.D.....	Hagerstown, Md. German Reformed.

*Deceased, Sept. 28, 1911.

Prof. Melancthon Coover, D.D.....	Gettysburg, Pa. Lutheran.
Prof. F. C. Elselen, Ph.D., D.D.....	Evanston, Ill. Methodist Episcopal.
Justice J. J. Maclaren, D. C. L.....	Toronto, Ont. Methodist, Canada.
†Pres. Wm. G. Moorehead, D.D., LL.D.....	Xenia, Ohio United Presbyterian.
Prof. Edward B. Pollard, Ph.D., D.D.....	Chester, Pa. Baptist.

Date of
Election

The British Section

1906. Adeney, Rev., Principal, W. F., D.D.....	Lancashire College, Manchester Congregational.
1908. Bennett, Rev. George.....	West Norwood, London Primitive Methodist.
1901. Belsey, Sir Francis F., J.P.....	Russell Square, London Congregational.
1908. Butcher, Rev. J. William.....	Wesleyan S. S. Dept., London Wesleyan.
1906. Garvie, Rev. Principal, D.D.....	New College, Hampstead, London Congregational.
1905. Green, Prof. S. G., M.A.....	Streatham Hill, London Baptist.
Groser, Mr. W. H., B. Sc.....	Crouch End, London Congregational.
1902. Johnson, Rev. Frank, Hon. Secretary.....	57 Ludgate Hill, E. C. London.
1906. Peake, Prof. A. S., D.D.....	Gairloch, Freshfield, near Liverpool Primitive Methodist.
1908. Roberts, Rev. Richard.....	Crouch Hill, London Presbyterian.
1905. Rowland, Rev. Alfred, D. D., Chairman.....	Finchley, N. London Congregational.
1901. Taylor, Frederic, Friend's First Day School Association.....	Bishopsgate, London Friend.
1891. Towers, Edward, J. P.....	Saxmundham Congregational.

Members elected by Denominational Bodies in 1912.

Presbyterian Church of England:

Rev. J. Hope Scott, M.A.....Manchester

Wesleyan Reform Union:

Mr. J. H. Freeborough.....Sheffield

Primitive Methodist:

Rev. S. S. Henshaw.....Leeds

Rev. W. Spedding.....Leeds

Baptist:

Rev. J. H. Rushbrooke, M.A....Hampstead Garden Suburb, London

Rev. C. W. Vick.....Cricklewood, London

Society of Friends:

Mr. Charles E. Stansfield.....Reading

United Methodist:

Rev. E. C. Urwin, D.D.....Barnsbury, London

†Deceased, March 1, 1914.

Wesleyan Methodist:

Rev. C. Arnold Healing, M.A. Worthing
 Rev. J. Wesley Walker, J. P. Maidenhead

Congregational:

Rev. W. Melville Harris, M.A. Farringdon St., London
 Rev. W. Charter Piggott. Whitefields Central Mission, London

Corresponding Members

Rev. D. H. Maconachie. Newtownards, Co. Down, Ireland
 Rev. R. J. Rees. Aberystwith, Wales
 Right Rev. Bishop Warne. Lucknow, India

Ex-Officio Members

Chairman and Secretaries of the Sunday School Union.

Sir F. F. Belsey, Chairman.

Rev. Frank Johnson, Publication Secretary.

Mr. Jas. S. Crowther.

Mr. H. G. Groser, B.Sc.

Mr. E. Nicole.

Mr. D. Reynolds. } Hon. Secretaries.

Mr. R. W. Sindall. } S. S. Union.

APPENDIX II

Standing Subcommittees of the Seventh International Sunday School Lesson Committee

The American Section**GRADED LESSONS:**

Prof. Ira M. Price, Chairman; Prof. John R. Sampey, Prin. E. I. Rexford,
 Pres. W. Douglas Mackenzie, Dean H. L. Calhoun, Dr. A. F. Schauffler.

OLD TESTAMENT:

Prof. John R. Sampey, Chairman; Prof. Ira M. Price, Prof. F. C. Elselen,
 Dean H. L. Calhoun.

NEW TESTAMENT:

Prin. E. I. Rexford, Chairman; Pres. Charles R. Hemphill, Prof. M.
 Coover, Prof. Edw. B. Pollard.

HOME DAILY BIBLE READINGS:

Prof. F. C. Elselen, Chairman; Prof. M. Coover, Rev. C. Clever.

TEMPERANCE LESSONS:

Bishop Wm. M. Bell, Chairman; Justice J. J. Maclaren, Mr. J. R. Pepper.

COMMITTEE OF CONFERENCE:

Dr. A. F. Schauffler, Chairman; Prof. John R. Sampey, Pres. W. D.
 Mackenzie, Prof. Ira M. Price, Prof. F. C. Elselen.

APPENDIX III

Meetings of the International Lesson Committee, Subcommittees and Special Committees Since San Francisco, June, 1911

- I. Semi-Annual Meeting of the Lesson Committee, Indianapolis, December 27-28, 1911.
 1. The Secretary of the Lesson Committee met with the Graded Lesson Conference in New York City, December 15, 16 and 19, 1911.
 2. Special Committee of Drs. Sampey, Price, Elselen and Justice Maclaren were present at the Annual Meeting of the Sunday School Council of Evangelical Denominations, Toronto, January 23-25, 1912.
 3. The Secretary of the Lesson Committee reported to the International Executive Committee at New Orleans, February 7 and 8, 1912.

4. The Subcommittee on Graded Lessons met at Louisville, Ky., February 12, 1912.
- II. Annual meeting of the Lesson Committee, New York City, April 11 and 12, 1912.
5. The Secretary of the Lesson Committee sat with the Committee of Reference and Counsel, representing the International Association and Lesson Committee at Philadelphia, June 4 and 5, 1912.
6. The Subcommittee on Graded Lessons met in Louisville, Ky., October 26, 1912.
7. The Subcommittee on Old Testament Lessons met in Louisville, Ky., October 26, 1912.
- III. Semi-Annual Meeting of the Lesson Committee, Pittsburg, Pa., November 7 and 8, 1912.
8. The Subcommittee on Graded Lessons met at Washington, D. C., December 27, 1912.
9. The Subcommittee on Old Testament Lessons met at Washington, D. C., December 28, 1912.
10. The Secretary met with the Graded Lesson Conference, Madison, N. J., January 2 and 3, 1913.
11. The Secretary of the Lesson Committee reported to the International Executive Committee at Dayton, Ohio, January 21-24, 1913.
- IV. Annual Meeting of the Lesson Committee, Philadelphia, March 27-28, 1913.
12. A Special Committee consisting of Drs. Sampey, Price, Calhoun and Elselen conferred with a similar Committee of the Sunday School Council at Indianapolis, June 2, 1913, regarding the character of the next cycle of Uniform Lessons (1918-1923).
13. A Special Committee, chosen by ballot, consisting of Drs. Schaufler, Sampey, Rexford, Price, Calhoun, Coover and Elselen, conferred with representatives of the British Section of the Lesson Committee in London, July 3 and 4, 1913, and each member of said Committee, except the Chairman, assisted on the program of the World's Convention at Zurich.
- V. Semi-Annual Meeting of the Lesson Committee, Cleveland, Ohio, November 20 and 21, 1913.
14. Drs. Sampey, Price and Elselen of the Committee of Conference conferred with the Sunday School Council Committee on Lesson Courses at Long Beach, L. I., November 22, 1913.
15. A Special Committee consisting of Drs. Schaufler, Sampey, Price, Calhoun and Elselen, met with the International Executive Committee in Chicago, January 14, 1914, to discuss a possible Conference in Philadelphia, April, 1914.
16. The Subcommittee on Graded Lessons met in Chicago, January 14, 1914.
17. The Lesson Committee met with the International Executive Committee and Sunday School Council at Philadelphia, April 21-23, 1914.
- VI. Annual meeting of the Lesson Committee, Philadelphia, April 24, 1914.
- VII. A Special (Convention) Meeting of the Lesson Committee in Chicago, June 25-29, 1914.

APPENDIX IV

Issuance of International Sunday School Lessons and Home Daily Bible Readings since San Francisco Convention, June, 1911

Uniform Series

- 1913—July 15, 1911.
 1914—January 12, 1912.
 1915—November 30, 1912.
 1916—Proposed December 10, 1912. Final, June 27, 1913.
 1917—Proposed April 15, 1913. Final May 20, 1914.

Graded Series

JUNIOR COURSE

Proposed Fourth Year—September 20, 1911.
Final Fourth Year—January 12, 1912.

INTERMEDIATE COURSE

Proposed Third Year—September 20, 1911.
Final Third Year—January 12, 1912.
Proposed Fourth Year—November 26, 1912.
Final Fourth Year—January 22, 1913.

SENIOR COURSE

Proposed Second Year—February 24, 1912.
Final Second Year—May 20, 1912.
Proposed Third Year—January 30, 1914.
Final Third Year—May 20, 1914.

Reprinted

BEGINNERS' COURSE

First Year—December 9, 1913.
Second Year—December 15, 1913.

PRIMARY COURSE

First Year—December 1, 1913.
Second Year—December 9, 1913.

JUNIOR COURSE

First Year—Dec. 15, 1913.
Second Year—December 18, 1913.

INTERMEDIATE COURSE

First Year—June 28, 1912.
Second Year—September 15, 1911.

Home Daily Bible Readings

For 1913—July 15, 1911.
For 1914—June 7, 1912.
For 1915—May 20, 1913.
For 1916—June 3, 1914.
For 1917—Immediately after this Convention.

APPENDIX V

List of Lesson Committees, 1871-1914

The Committee that made the first selection of the present Uniform Series of lessons was appointed by 29 representatives of Sunday School publishing societies and houses in New York, August, 1871. This committee selected a list of trial lessons for 1872. The next committee was appointed by the National Sunday School Convention, at Indianapolis, in 1872, to select lessons for a seven years' cycle of study.

Publishers' Committee

Appointed August, 1871, by Publishers, to select Trial Lessons for 1872.

Rev. Edward Eggleston
Richard Newton, D. D.

John H. Vincent, D. D.
Rev. Henry C. McCook

B. F. Jacobs

First Lesson Committee

Appointed at Indianapolis, 1872, to select Lessons for 1873-1879.

John H. Vincent, D. D.	George H. Stuart
John Hall, D. D.	B. F. Jacobs
Richard Newton, D. D.	P. G. Gillette, LL. D.
A. L. Chapin, D. D.	A. G. Tyng
Warren Randolph, D. D.	Henry P. Haven

And from Canada: J. Monro Gibson, D. D. and A. Macallum.
(Mr. Stuart resigned and J. Bennett Tyler was appointed to fill the vacancy.)

Second Lesson Committee

Appointed 1878, to select Lessons for 1880-1886.

John H. Vincent, D. D.	John Hall, D. D.
B. F. Jacobs	Warren Randolph, D. D.
P. G. Gillette, LL. D.	Richard Newton, D. D.
B. M. Palmer, D. D.	Richard Hall, D. D.
Franklin Fairbanks	W. G. E. Cunyningham, D. D.
H. L. Baugher, D. D.	John A. Broadus, D. D.
D. H. MacVicar, LL. D.	Rev. James A. Worden
	John Potts, D. D.

And from England: Fountain J. Hartley and William H. Groser.
(Professor Austin Phelps, D. D., was appointed, but declined to serve on account of ill health, and Franklin Fairbanks was chosen to fill the vacancy.)

Third Lesson Committee

Appointed 1884, to select Lessons for 1887-1893.

John H. Vincent, Chairman
Warren Randolph, D. D., Secretary

John Hall, D. D.	Chancellor S. H. Blake
B. F. Jacobs	Moses D. Hoge, A. D.
W. G. E. Cunyningham, D. D.	John A. Broadus, D. D.
H. Louis Baugher, D. D.	John Potts, D. D.
A. E. Dunning, D. D.	J. I. D. Hinds, Ph. D.
Isaac Errett, D. D.	D. Berger, D. D.

(Dr. Errett died and the Rev. B. B. Tyler, D. D., was chosen to fill the vacancy.)

Corresponding Members (Great Britain):

William H. Groser, London, Eng.
John Monro Gibson, D. D., London, Eng.
Fountain J. Hartley, London, Eng.
Rev. C. H. Kelly, London, Eng.
Pasteur Jean Paul Cooke, Paris.

Fourth Lesson Committee

Appointed 1890, to select Lessons for 1894-1899.

John H. Vincent, D. D., Chairman
Warren Randolph, D. D., Secretary

Hon. S. H. Blake	John Hall, D. D.
Moses D. Hoge, D. D.	B. F. Jacobs
John A. Broadus, D. D.	W. G. E. Cunyningham, D. D.
H. Louis Baugher, D. D.	John Potts, D. D.
A. E. Dunning, D. D.	J. I. D. Hinds, Ph. D.
D. Berger, D. D.	B. B. Tyler, D. D.
	J. S. Stahr, D. D.

(Dr. John A. Broadus died March 16, 1895, and Prof. John R. Sampey was elected to fill the vacancy.)

British Section.

J. Monro Gibson, D. D.
 Rev. C. H. Kelly
 Charles Waters
 W. H. Groser
 S. G. Green, D. D.
 Edward Towers
 Alfred Cave, D. D.

Fifth Lesson Committee

Appointed 1896, at Boston, to select Lessons for 1900-1905

John Potts, D. D., Chairman
 A. E. Dunning, D. D., Secretary

Warren Randolph, D. D.	B. F. Jacobs
J. I. D. Hinds, Ph. D.	B. B. Tyler, D. D.
J. R. Sampey, D. D.	J. S. Stahr, D. D.
A. F. Schauffler, D. D.	E. B. Kephart, D. D.
John R. Pepper	Mosheim Rhodes, D. D.
H. W. Warren, D. D.	W. W. Moore, D. D.

E. I. Rexford, A. B.

British Section.

J. Monro Gibson, D. D.	W. H. Groser
Rev. C. H. Kelly, D. D.	S. G. Green, D. D.
Charles Waters	Edward Towers
Rev. Frank W. Warne, Calcutta, India	
Archibald Jackson, Melbourne, Australia	

(Dr. Randolph died December, 1899, and Prof. J. M. Stifler, D. D., was appointed April 26, 1900, to fill the vacancy.)

Sixth Lesson Committee

Appointed 1902, at Denver, to select Lessons for 1902-1908.

Rev. John Potts, D. D., Chairman
 Rev. A. F. Schauffler, D. D., Secretary

Rev. B. B. Tyler, D. D.	Rev. Elson I. Rexford, M. A., LL. D.
Pres. J. S. Stahr, D. D.	Prof. Ira M. Price, Ph. D.
Prof. John R. Sampey, D. D.	Rev. O. P. Gifford, D. D.
John R. Pepper	Prin. William Patrick, D. D.
Rev. Mosheim Rhodes, D. D.	Prof. Charles R. Hemphill, D. D.
Bishop H. W. Warren, D. D., LL. D.	Edwin L. Shuey, M. A.
Pres. H. M. Hopkins, D. D.	

(Dr. Hopkins did not accept appointment and Prof. Samuel Ives Curtiss, D. D., was appointed to fill the vacancy. His absence from the country, and death, Sept. 22, 1904, prevented his rendering much service. Pres. W. Douglas Mackenzie was appointed to fill this vacancy.)

British Section.

Dr. S. G. Green	Rev. C. H. Kelly
Charles Waters, Esq.	Bishop Frank W. Warne
Edward Towers, Esq.	Rev. D. C. Macgregor, M. A.
Archibald Jackson	Rev. Frank Johnson
F. F. Belsey, Esq., J. P.	Rev. S. S. Henshaw
Rev. R. Culley	Rev. Alfred Rowland, D. D.
Rev. Dr. Townsend	Frederick Taylor, Esq.

W. H. Groser, B. Sc.

Seventh Lesson Committee

(See Appendix I.)

PRES. HAMILL: What is the pleasure of the convention with reference to the report just read?

DR. C. R. BLACKALL: I move its adoption.

MR. A. T. ARNOLD: I second the motion.

(The motion was put and carried unanimously.)

A CONFERENCE ON THE SUBJECT OF "LESSONS AND LESSON COURSES"

Discussion to be opened by Prof. John R. Sampey and Dr. B. S. Winchester.

PRES. HAMILL: Next in order is the opening of the discussion on lesson courses, and the program commences with Prof. John R. Sampey, of the Southern Baptist Theological Seminary, of Louisville, Kentucky.

PROF. JOHN R. SAMPEY: We have behind us forty-two years of glorious history in International lesson study. In 1872, April 18, at Indianapolis, the Uniform Lesson Committee was appointed; and in January, 1873, the International Uniform Lessons were first given to the world, with helps, by the various publishing houses. The first three cycles were cycles of seven years each in going through the Bible; so that from 1873 to the close of 1893 the Sunday Schools of our continent in affiliation with the International convention, had gone through the Bible by that method of study three times in the twenty-one years. The fourth Lesson Committee reduced the cycle to six years, and it has continued at six years to the present moment. The International Uniform Lessons have in fact been established for forty-five years, from January 1st, 1873, to December 31st, 1917. The present Lesson Committee has finished its work well in advance of completing the seventh cycle of lessons. Those have been officially issued, and are now available by teachers, publishers and lesson writers.

In the graded lessons, which are also International Sunday School lessons, we have had some two or three short courses; that is to say, in 1895 there was issued a course of lessons for primary scholars for the year 1890, issued by the authority of the International Lesson Committee. In 1901 there was issued a one year course for beginners that had considerable circulation. This course was compiled in connection with and by the aid of expert teachers of beginners in our country. There was a course for two years, a beginners' course, at the Denver convention of 1902. A few months later the expert primary teachers gave to the Lesson Committee their best help and best advice in every state, and the Lesson Committee was able to issue a two years' optional beginners' course which had a wide circulation. I wish to remind you that the present Lesson Committee which is retiring, this group of sixteen men, in making their final report to you, which you have kindly adopted, have called your attention to the fact that the volume of work performed by this committee has been much greater than that of any previous Lesson Committee.

At Louisville in 1908 there came to the hands of the members of the Lesson Committee what might be termed a very vigorous healthy looking nine-pound baby, called "Lessons for the Elementary Division of the Sunday School." That covered nine years, from four to twelve, with fifty-two lessons to the year. The committee was asked to look that course over with a view to issuing it later as International graded lessons, the beginning of a complete course of graded lessons. From that time on the Lesson Committee has been exceedingly busy, and particularly that section making up the subcommittee on graded lessons. We have had conference after conference with expert teachers in the various grades of the Sunday School, who have helped us in the construction of this International graded series. Thus another department of the association has come alongside of the other sister, the uniform series. They both deserve the blessing of their mother here. The baby has grown very rapidly in these six years of actual use of graded lessons. Out of 175,000 Sunday Schools on this continent, only 30,565 up to a few days ago had introduced, either in whole or in part, the International graded series. That is a wonderful growth, and yet it has not swept out of existence the uniform series of long ago. I wish to make a prophecy, being an Old Testament man, that the Uniform Lessons, the same kind of uniform lessons, will be studied the Sunday after the youngest critic of that system here today, who announces its downfall and utter extinction from the face of the earth, has been translated to glory. I rejoice, as one who has been connected for the past nineteen years as a member of this committee, and concerned with the selection of uniform lessons, in the fact that in recent years, through the introduction of the graded series, we have induced to come into our Protestant Sunday Schools of this continent a great host of men and women who before that could not be enlisted in the service. They are today teaching our youth the principles of Jesus Christ; and some of those people never could have been secured unless we had something to grip their minds and create enthusiasm in their hearts. So I stand here today as a friend of the International graded series, and I long to see it perfected, and long to see it grow in breadth. As a member of the Lesson Committee that has been, and by your kind partiality a member of the new Lesson Committee I wish to say that when uniform lessons are being considered I adhere to this working rule,—to make them so good, if possible, that they will sweep the graded series out of existence, as if there were to be no graded series, believing that these lessons ought to be the best possible after the uniform type of lessons. So I thank God whenever a new suggestion is made

that makes them more helpful, more inspiring, and more successful. Then the next day, perhaps, turning to consider the graded series in some phase, I say to myself, "It is up to you now, as a member of this committee, to make this International graded series so good, so strong, so well graduated, so adapted to the needs of this particular group, this particular age, that they will spread like wild-fire, and there will not be any other lessons in the world to compare with them." That has been the spirit of the committee in the past, and I know it will be the spirit of the new committee. Human wisdom will fail us, but divine wisdom never fails us. We shall seek it again, and it will not fail us in the future.

PRES. HAMILL: The next speaker in order is Dr. Winchester.

REV. B. S. WINCHESTER: In accepting the invitation of the committee to participate in this conference, it was natural that I should approach the subject from the point of view of an editor, and a member of the Sunday School Council. A Sunday School lesson is something like a loaf of bread, in two respects; both are intended to sustain life, and both are the products of a variety of forces acting successively upon the material. There are men who plant the seed, who care for the growing grain and who harvest it when it comes to maturity. There are those who grind the grain into flour, and there are others in the home who prepare it, bake it, and finally present it to those who are to use it. A Sunday School lesson passes through a somewhat similar set of processes. There are those who are at hand when the ideas that are to be presented have their inception, and gather them together into a lesson outline; that is the work of our Lesson Committee. Then there are those who take these outlines and work them over until they are ready to present to the teachers; those are the editors. Then there are those who take what others have prepared, and use it for their pupils to sustain life; those are the teachers. It is evident, of course, that all these people are concerned in the production of the lessons, and interested in all the processes. No one of these can be successful by itself. Our Lesson Committee has attempted to take account of these various forces which are acting successively upon the material. During the last few years, however, there has been a great, new influence at work. A new and strong emphasis has been placed upon the educational aspects of Sunday School work. That does not mean that Sunday School work has not been educational heretofore, but it does mean that certain things ought to be emphasized and increasingly emphasized. A new kind of official has been created, the educational secretary, whose influence upon editors and publishers is very direct.

The educational secretary is a symptom of the times. He is the expression of a new spirit in the church, the embodiment of a new conviction, a conviction that the church must somehow make its teaching more systematic, more thorough, more widely initial in the community, more productive of results in character, more educational, more evangelistic, more social and missionary.

This new educational emphasis in official denominational circles has led to the consideration of new areas of service and endeavor, and given rise to various suggestions regarding lesson-working. So strong, indeed, has been this feeling of need that the denominational Sunday School boards and societies were led to organize themselves three or four years ago into a Sunday School Council, the better to study the situation and to give expression to their conclusions. In this Sunday School Council a lesson committee was raised, which began to address itself to the following lesson problems:

1. Lesson courses for foreign-speaking people in the home-land.
2. Lesson courses for use in foreign mission fields.
3. Courses of study for colleges and secondary schools, both curriculum and voluntary courses.
4. Courses of study in temperance and missions.
5. Courses of study and plans for coördinate effort relating to the Sunday School more closely to the public school in some form of week-day instruction in religion.
6. Elementary courses in wider variety.
7. Courses of training for superintendents.
8. Courses of study for specialized training of teachers.
9. Special courses of study for adults.
10. Courses of study for parents.

This will serve to indicate the directions toward which interest was turning. It was evident that some closer coördination was necessary between this lesson committee of the Sunday School Council and the International lesson committee. This became especially evident as the time approached for the consideration of plans for a new cycle of uniform lessons. Should these be of the usual type? How far was the whole situation affected by the introduction, during the progress of the present cycle, of graded lessons? Should the International lesson committee plan uniform lessons now for the whole country and the whole world, or for the United States, primarily; and indeed, for that part of the constituency in the United States not using graded lessons? And if the latter, how would this consideration affect the type of lessons to be produced?

Just at this juncture a movement arose in certain denominations for a type of lesson not exactly like the uniform lesson, and not quite like the graded lesson, but possessing some features common to both; a somewhat simplified lesson, not so precise in its adaptation to individual need as is the graded lesson. This type of lesson came to be known as the "Departmental Lesson." The Council lesson committee began to give its serious consideration to this new kind of lesson, to see whether it might be practicable for use in such schools or classes as for any reason might feel dissatisfaction with the uniform lesson, while beset by misgivings regarding the graded lesson. The committee made considerable headway in the study of all the problems and embodied its conclusions in the form of a series of recommendations to the annual meeting of the Council held in this city last January.

In view of the necessity, already near at hand, of coming to some decision regarding a new cycle of lessons, and the further necessity of a clearer understanding of the relation between the work of the new Council lesson committee and the older International lesson committee, in order to secure the largest possible coöperation in all plans for lesson-making, a conference was held in Philadelphia last April between the executive committee of the International Association and the Sunday School Council. As a result of this conference it was decided to create an entirely new lesson committee, to be composed of eight members from the International committee, eight from the Council, and one from each denomination. This gives a somewhat larger committee, a committee widely representative, and large enough to give consideration to all these new phases of lesson-making. The Council committee now passes over to this new committee the problems it has been considering, with such information and suggestions as it has been able to gather, and bids the new committee Godspeed in this larger task of lesson-making.

PRES. HAMILL: I will call Justice Maclaren to the Chair. I have a memorial which I wish to offer just now.

Justice J. J. Maclaren took the Chair.

Dr. Hamill presented and read the following memorial:

To the President and Members of the 14th International Sunday School Convention:

Brethren in our Lord, Greetings:

The undersigned present to you this memorial in expression of their belief and desire concerning the present needs of Uniform Lesson study in the Sunday School.

We rejoice in the increasing recognition of the principle of grad-

ing in the teaching of the Bible, and we affirm our conviction that this principle is a correct and vital one.

We rejoice also in the marvelous work that the uniform lesson as a method of Bible study in the Sunday School, has accomplished in welding together Sunday Schools, churches and Christian homes throughout the world, and in focusing Bible scholarship and expository power upon single passages of Scripture from week to week during more than a generation past.

We believe that there is more than mere sentiment in the use of uniform Scripture material in the Bible-studying work of the church. We believe that it is based upon a principle of vital importance; that its already achieved blessings are beyond reckoning; and that its elimination from our Sunday School Bible study would mean incalculable loss to the life and mission of the church. The International Uniform Lessons are used and loved in a majority of American Sunday Schools; and we believe that the convictions expressed are the convictions of the majority of American Sunday School workers.

But we believe that there is a great need that the Sunday Schools be given a fuller opportunity of realizing the message of the Bible as a whole, and of grasping the messages of the different books of the Bible as wholes; that even yet the Bible as God's Word, with its great message of grace and redemption from Genesis to Revelation, has not been given a full opportunity for a hearing in the general Bible study work of our churches and Sunday Schools.

Therefore we urgently ask this Fourteenth International Sunday School Convention to take the following action.

1. To appoint at once a "Uniform Lesson Commission," consisting of not less than twelve persons, whose duty it shall be to take under consideration the better selection and treatment of the Uniform Lessons, on a basis of not more than four grades, and to formulate the best possible plan of grading these lessons, entering upon their work at such time as to give to the International Sunday School field the results of their labors at the earliest possible moment.

2. Upon completion of their work this commission shall report the same to the International lesson committee, who in consultation with the commission shall confirm or revise the work as they may deem best. After which the plans of the Uniform Lesson Commission, through the Lesson Committee, shall become operative throughout the International Sunday School field as early as possible in fairness to the publishers now using the present Uniform Lessons.

3. We ask the appointment of the following persons as constituting this Uniform Lesson Commission:

Dr. A. F. Schauffler
Bishop Edwin H. Hughes
Mrs. M. S. Lamoreaux
Dr. James M. Gray
Dr. Amos R. Wells
Dr. B. W. Spilman
Dr. C. S. Scofield
Dr. H. M. Hamill

Miss Anna A. Gordon
Dr. R. A. Torrey
President E. Y. Mullins
Dr. McClurkin
Miss Content Patterson
Dr. D. B. Purinton
Prof. W. H. Griffith Thomas

Respectfully submitted:

J. J. Maclaren
W. N. Hartshorn
John Stites
E. K. Warren
H. J. Heinz
George W. Bailey
Fred A. Wells
E. H. Nichols
A. B. McCrillis
James M. Gray
J. W. Kinnear
John Timothy Stone
Frank W. Snead
John R. Pepper

J. R. Sampey
Appleton Williams
G. R. Merrill
J. Wilbur Chapman
A. L. Phillips
E. Y. Wooley
H. H. Bell
Chas. G. Trumbull
J. F. Clearwater
H. P. Crowell
Wilbur F. Crafts
A. S. Dingle
H. M. Hamill

DR. HAMILL: Mr. President, I move the adoption of this memorial.

JUSTICE MACLAREN: Is the motion seconded?

(The motion was seconded by half a dozen.)

JUSTICE MACLAREN: There are several seconds to the motion.

DR. H. H. MEYER: I move that the resolution be laid on the table.

DR. GEORGE T. WEBB: I second the motion.

JUSTICE MACLAREN: It is moved and seconded that the memorial be laid on the table. The question should be immediately submitted. Are you ready for the question?

(The question was called for.)

JUSTICE MACLAREN: All in favor of the latter motion that this be laid on the table will signify by saying *Aye*. Contrary minded, *No*. The noes appear to have it.

A DELEGATE: Is there a representative of the primary work on that committee? If not, should there not be?

DR. HAMILL: There are two.

THE DELEGATE: Thank you.

DR. HAMILL: Now, Mr. Chairman, I am perfectly willing, without any discussion, without saying a word further, if that be the wish of the convention, to submit this memorial upon its own merits. The motion to lay it upon the table has failed, and I am perfectly willing now to submit the motion to pass it, if the convention is pleased to act without discussion. However, if the convention wants a discussion, it has the privilege of asking for it and receiving it.

(The question was called for.)

JUSTICE MACLAREN: If you are ready to vote, let us take the vote of the convention on the point as to whether any discussion is desired, or whether you are ready to vote right now.

DR. C. R. BLACKALL: I suggest this to the convention: There are evidently two opinions here today. I take it, Mr. Chairman, and

brethren of the convention, that whoever succeeds in this vote today will not indulge in the clapping of hands. We can settle this question without any demonstration toward each other. I beg of you that we may have that understanding, that whatever the decision may be, those in whose favor it is will not applaud.

JUSTICE MACLAREN: By all means let us have that understanding. Is it the pleasure of the convention that this be voted upon now? If so, those in favor signify by saying *Aye*.

MR. H. S. CONANT: Mr. President, I do not wish to debate the question. I simply wish to state that some of us would like to hear Dr. Hamill, or some one else, explain this paper more fully.

JUSTICE MACLAREN: Then you may vote against the immediate submission:

MR. MARION LAWRENCE: My judgment is this: In view of the large number that voted to lay this upon the table, with due Christian regard for that large number, I think it would be most unfortunate for this convention not to allow as free a discussion as our time will permit on both sides of the question.

DR. HAMILL: Mr. Chairman, I think the convention will recall, in deference to the very statement of the general secretary, Mr. Lawrence, who is always wise, that I submitted this proposition: If it was the pleasure of the Convention to pass judgment without discussion, I would refrain from any discussion, although I had a parliamentary right to explain the paper. I said that I would refrain from uttering a single word of explanation. Of course, if it is the wish of the convention that it be placed more fully before you on the part of those who would favor it, so be it!

JUSTICE MACLAREN: Have you any time limit to the discussion, fixed by the rules of the convention?

DR. HAMILL: We have no time limit, except the good sense of the speaker, and the desires of the convention.

JUSTICE MACLAREN: And the patience of the convention!

DR. HAMILL: Yes.

JUSTICE MACLAREN: What is the time of the adjournment?

DR. HAMILL: Twelve fifteen.

DR. H. H. MEYER: I move that we set a time limit of eight minutes on each speaker.

DR. GEORGE T. WEBB: I second the motion.

DR. HAMILL: I doubt very much if I need that much time. This paper originated in the hearts and minds of a large number of persons who, from the very beginning of this convention, and even before this

convention began, have been considering the needs of the Uniform Lessons. The gentlemen who have signed this paper, I beg to say, are by no means to be taken as partisans of the Uniform Lessons. A number of gentlemen have signed the memorial asking for better treatment of the Uniform Lessons educationally, who use the Graded Lessons, and favor them primarily for themselves. But they are willing to give fair and full treatment to the course of study that so long has prevailed, and which, as a matter of fact, is in use in more than seventy-five per cent. of the American Sunday Schools. The figures of Dr. Sampey were to the effect that 35,000 schools are using the Graded Lessons. If that is so, I am perfectly safe in saying that at least seventy-five per cent. of the American Sunday Schools are using Uniform Lessons. Mark this: This paper makes the declaration that the principle of the Graded Lessons is right. It is not at all in the nature of a proposition in favor of the Uniform Lessons as against any other system. There is not a man who has signed this paper, and least of all the man who stands here to represent it first in the discussion, who for a moment would do anything against the Graded Lessons. I beg you to remember that at Toronto, when the battle was fought to a finish, and I led the hosts against the issuance of the Graded Lessons, I turned immediately in my track, at the appeal of Dr. Hazard that there might be a higher spirit of harmony and love, it having been found that there was some bitterness, and moved a reconsideration; and the brethren were kind enough to carry it unanimously. That was the beginning of the formal adoption of the Graded Lessons. I would be the last man to pull down the flag of the Graded Lessons in any one respect whatsoever; but I stand for the great mass of American people in the plain schools here and there who still desire to use the Uniform Lessons; and if they do so desire, that is a great fact staring us in the face. It was well said this morning that under the present conditions there can be no pulling down of the flag of Uniform Lessons against the consent of the common people who are using them. We are simply making an appeal to you in all fairness, asking you that a commission be appointed, a commission friendly to Uniform Lessons; not bound to them in partisanship, but merely friendly and sympathetic toward the Uniform Lessons. These people who have signed this memorial have been carefully selected because of their keenness and ability. This is not to displace the Lesson Committee. It is simply that we may have the best possible help in both the selection and the treatment of the Uniform Lessons. We do not think the last word in education has been spoken, religiously

or secularly, by the Graded Lessons partisans. Some of us believe that if a little fuller scope educationally were given the Uniform Lessons, they would be abundantly able to take care of themselves for generations to come. We ask that the men whom we have chosen on the Lesson Committee simply give a chance to a committee of experts to sit in judgment upon the Uniform Lessons, to suggest, plan, and submit their findings to the International Lesson Committee for revision or adoption, before going into operation in the wide field.

DR. H. H. MEYER: Mr. Chairman, friends and brethren: I oppose this motion, not because I do not want to see done what it proposes, but because it is absolutely unnecessary. It is unnecessary in the light of recent history, in the development of our work of lesson-course making. Ever since the last International Convention at San Francisco there have been engaged in the study of the problem of our lesson courses several earnest and hard working committees: Our own International Lesson Committee, with its subcommittees on uniform and graded lessons; the committee of the Sunday School Council of Evangelical Denominations; and various denominational lesson committees representing individual churches. All of these committees are still at work save the fact that the old International Lesson Committee today gives up to a newer and larger Lesson Committee. Precisely this sort of study that you propose to hand over to this new commission will certainly be made, not only by one, but by several groups of people already engaged, and to be engaged, in the work of this lesson-course making. I beg to call your attention in this connection to the character of this new Lesson Committee. It consists of eight members from the old International Lesson Committee, with substitutes for names chosen by the International convention. It consists of eight representatives, in addition to the first eight, from the Sunday School Council of Evangelical Denominations, in which, I pray you to remember, we have exactly the same condition of things regarding what we ought to get in the lesson courses as we have in the state, county and international associations. It is an unfair presumption to think for a moment that the eight representatives of the Sunday School Council on this new committee will stand to a man against Uniform Lessons. I am quite confident in asserting that no such thing is likely to happen, or could happen, in the light of the names of the members which have been mentioned. I pray you to remember that in addition to the eight from the International Association, and the eight from the Sunday School Council, there are to be appointed on this new committee representatives of every denomination connected with the Sunday School Council—

and there are thirty of them—having a committee dealing with the subject of lesson-courses, or its equivalent; making some three groups of people who are responsible to their denominations for this question of lesson-making. Already there have been named the two groups of eight, and a sufficient number of representatives from the individual denominations to bring the total number up to 26 or 28—I have not the figures before me—and it is altogether probable that in the end this Lesson Committee that now has its birth at this convention, will consist of something like forty to forty-five representatives of the denominations of the council, and of this association. Now, I do not think for a moment that this new committee will not almost immediately subdivide into subcommittees, and give the most careful attention to all of the problems of lesson-making. It will have at its side, in addition to the work of its own subcommittees, the work of any other commission or committee that it chooses to engage to do this work. In the preparation of the splendid International Graded Lessons, which we have been using during the past year, the old International Lesson Committee availed itself of the service and work of a commission similar to the one you are proposing here today. They engaged in primary and secondary work in Sunday Schools, took notes among themselves as to graded lessons, and then assisted the old International lesson committee in solving the problem of meeting the demand for graded lessons. If any such special commission is needed—and I am quite ready to concede it is likely to be needed—the proper body to appoint such a commission is our newly authorized International Lesson Committee. If, alongside of this new committee to whom you are now entrusting the work of the selection of lesson-courses for all denominations, and in harmony with it the denominations stand ready to 'pledge their coöperation through their own committees and their own departments, you are going to place another independent commission in the field to study these same problems, it is equivalent, almost, to a vote of non-confidence in the new committee which you have appointed. I know it is not intended as such; but I pray you, permit your new International Lesson Committee to do its work in its own way; and when we come to vote on this question, let us vote that it be referred to the new committee with such recommendations as you may choose to make.

MR. FRANK HAMILTON: Mr. Chairman and brethren: I merely want to call your attention to the fact that if the appointment of this committee is unnecessary, it can only be unnecessary on the assumption that the Lesson Committee will give no heed to the recommendations of the commission. That presumption I do not believe.

MR. FRANK L. BROWN: I move to amend by striking out the words "To revise and adopt," and inserting the words "to accept or reject."

DR. HAMILL: Here is the last paragraph: "Upon the completion of their work, this commission shall report the same to the International Lesson Committee, which, in consultation with the commission, shall confirm or revise the work as they may deem best."

MR. FRANK L. BROWN: Here they are instructed only to revise or accept. It should be "confirm or reject."

DR. HAMILL: Instead of "confirm or revise."

JUSTICE MACLAREN: Could those words be omitted? Why not let the Lesson Committee do as it please? See how it would read if you stopped short there.

DR. HAMILL: "Upon completion of their work, this commission shall report the same to the International Lesson Committee, which, in consultation with the commission, shall confirm or revise the work"—the amendment being "confirm or reject the work"—as they may deem best; after which the plan of the Uniform Lesson Commission, through the Lesson Committee, shall become operative throughout the International Sunday School field as early as possible, in deference to publishers now using the present Uniform Lesson." If you say "shall confirm or reject the work," it would still be necessary to specify how it would be disposed of, unless it were rejected.

MR. FRANK L. BROWN: Then let it read "shall confirm, revise or reject."

DR. HAMILL: Very well.

JUSTICE MACLAREN: I understand Dr. Hamill is willing to adopt that suggestion.

DR. HAMILL: I will adopt it with the consent of my second.

JUSTICE MACLAREN: Is there any objection to that amendment? If not, it will read: "Which the Lesson Committee in consultation with the commission shall confirm, revise or reject as they may deem best." Why not make it "may" instead of "shall"?

DR. HAMILL: If you prefer, I will make it: "Who may confirm, revise or reject the work, as they may see fit."

DR. GEORGE T. WEBB: Mr. Chairman!

JUSTICE MACLAREN: Dr. Webb!

DR. HAMILL: I call your attention to the fact that both sides of a discussion, in a body like this, are given equal rights in the number of speakers who appear upon the platform.

JUSTICE MACLAREN: I am not a mind reader, and I do not know what Dr. Webb is going to say.

DR. GEORGE T. WEBB: Mr. Chairman: This memorial seems to indicate that, in the minds of some people, the plan of the Uniform Lessons will require some special kind of guardianship before it is taken up by the new Lesson Committee. I think that is not the case, because I believe the persons constituting the new Lesson Committee are fair-minded ladies and gentlemen. We are all exceedingly anxious that the best thought of the people should prevail. The personnel of the new Lesson Committee—selected, as it is, by this convention, by the Sunday School Council, and by the denominations coöperating with both of these organizations, I believe is ample assurance that these persons will know the minds of the people, and will be eager to do that which is best for the interests of the kingdom of God through our Sunday Schools in this and other lands. If a special committee is appointed to safeguard the interests of the Uniform Lessons, the next suggestion may be that another committee is necessary in order to safeguard the interests of Graded Lessons. By the appointment of such guardians you would hinder the progress of this Lesson Committee in its work. The persons constituting the Lesson Committee are eager to do the thing that is best, and are eager to be free from every hampering or hindering influence. You can trust them. I propose this substitute for the original motion: "That this convention request the new Lesson Committee, at its first session of the permanent organization, to appoint a committee from its own members to consider the best interests and methods of Uniform Lessons, and report back to the Lesson Committee."

(There were half a dozen seconds to Dr. Webb's substitute.)

JUSTICE MACLAREN: There are several seconds. Now, if the discussion is to be closed, Dr. Hamill, the mover of the resolution, would, I presume, have a right to reply at this time.

PROF. JOHN R. SAMPEY: Mr. President: I beg your pardon most sincerely for speaking twice on lesson committee matters this morning, you were so kind at my first hearing; but I wish to say that my name was read as one of the signers of this paper. I had a conference with Dr. Hamill about this paper for just one or two minutes, and it was my general idea that a commission was going to be appointed to study these problems; but there are some things in this paper, which, if I had had them made plain to me in advance, would have estopped me from signing the paper, as it is. What does the word "uniform" mean, ladies and gentlemen, in the history of forty-two years? The Uniform Lesson means a lesson that is uniform for all the schools, and for all the schools that will take it. It means uniform, running all the way

through. This is only a type of graded lessons which we have presented here in this paper, as I understood it, Departmental Graded Lessons, uniform only within a given department. If the proposition is to consider the substitution of that series for the old, genuine B. F. Jacobs, John Hall, John Broadus type of Uniform Lessons, that we are still using in 140,000 Sunday Schools in this country out of 175,000, I never would have signed that paper. I am going to let Dr. Hamill explain what he means by the paper. I did not see the paper, as a paper; I simply had a word of conference with him, and he suggested that he was going to introduce it. This is a matter of personal privilege. Please keep in mind that when I speak of Uniform Lessons, I mean the Uniform Lessons that have been constructed for forty-five or forty-six years, from 1873 to 1917, which are intended to be used all through the school, from the lowest to the highest. That is what the words "Uniform Lessons," in the light of forty-two years of history, mean; and when we use the word "uniform" in connection with a departmental graded series, with a different grade of lesson for the beginners, and juniors, and intermediates, let us not get confused in our use of it. If it is a proposition to substitute for the old and present Uniform Series, uniform throughout the school, a departmental graded school series, and call that a uniform lesson series, then I should never have signed that paper in forty-seven years, or forty-seven hundred years on top of that. Dr. Hamill has a way of explaining himself, and he will doubtless explain this before he gets through. I will await his explanation.

JUSTICE MACLAREN: I presume it would be appropriate at this time for Dr. Hamill to state his position in his reply. Then the discussion may be closed, and you may proceed to vote, if you so desire.

DR. HAMILL: I thank you for your suggestion. If Professor Sampy thinks for a moment that the language of this paper is intended to mean anything else than the old uniform lesson for all parts of the school, with the possible exceptions that he has named, which we are not caring about, then I am sorry, for he is greatly mistaken. All that this paper is intended to convey is the principle and method of the old Uniform Lessons, now being used by seventy-five per cent. of the American Sunday Schools; which means—and I will make it perfectly patent to all—the same passage of Holy Scripture for all grades of the Sunday School, with a few possible exceptions, there being nothing compulsory about this; meaning simply the old Uniform Lessons which have descended from John A. Broadus and B. F. Jacobs, which were adopted in 1872, and which have been in operation around the globe,

with thirty million students, studying them in four hundred languages. If he thinks we mean anything else than that, then I declare to you that there is nothing else intended or meant but the old-time Uniform Lessons.

JUSTICE MACLAREN: The understanding was that the vote should be taken at the close of Dr. Hamill's reply.

DR. HAMILL: I have not made any reply yet. I simply made this explanation in answer to Professor Sampey.

PROF. I. M. PRICE: Mr. Chairman and brethren: It seems to me that the appointment of a commission of this kind to study the Uniform Lessons, and make recommendations to the Lesson Committee, is a very hazardous undertaking. Before I went on the Lesson Committee I thought I knew all about constructing Sunday School lessons. After twelve years' experience on the committee I have found it takes a man three years to learn simply where his place is on the Lesson Committee, and how to frame lessons. What can a commission of twelve men do who live in all parts of this land, all of them busy men, on this whole question of Uniform Lessons that will be profitable for the Lesson Committee? I question the wisdom of this. What will it cost to bring those men together? It will cost a thousand dollars to call them together for their first meeting; and when they come there they will not know where they are, because they have nothing ready for the first meeting. They will have to have meetings over and over again; and at the end of three years, probably, they can make a report. As Dr. Meyer said, the Lesson Committee will doubtless organize itself into some committee that will do this work more effectively and more to the purpose than any outside commission that can be appointed. We have seen the effects of these outside commissions, over and over again. They have got to be ripe in the experience of constructing lessons before they know exactly what is what. I do not think it is the part of wisdom, considering the expense that is involved and the fragmentary character of what they will accomplish at the end of their work.

JUSTICE MACLAREN: It is now very near our time for adjournment.

DR. H. H. MEYER: I move to extend the time to 12:30.

DR. GEO. T. WEBB: I second the motion.

JUSTICE MACLAREN: You have heard the motion and the second. All in favor signify by saying *Aye*. Contrary-minded, *No*. The motion is carried and the time is accordingly extended.

MR. SAMUEL YOUNG: Mr. Chairman!

JUSTICE MACLAREN: Mr. Young!

DR. HAMILL: I do not care which side Mr. Young speaks on, although only one person has so far spoken upon the affirmative side of this question; but I now move that after Mr. Young, who has just been recognized, has been heard, the debate close. I make that now as a motion.

MR. H. S. CONNANT: I second the motion.

JUSTICE MACLAREN: You have heard the motion and the second. Are you ready for the question? All in favor signify by saying *Aye*. Contrary-minded *No*. The motion is carried. Mr. Young has the floor.

MR. YOUNG: I am not going to speak on either side of the question.

JUSTICE MACLAREN: You must speak to the question.

MR. YOUNG: I presume that a motion is always in order. My intention at this time is to offer a motion that we postpone action until tomorrow morning at 10:15. I think, Mr. President, this is a new matter to a large number of the delegates here; and I think we ought to have a little time for consideration and prayer before acting on this.

JUSTICE MACLAREN: In my country such a motion as you are making, to interfere with the order of the day, is not debatable. I do not know just what your rules are here, but I apprehend that a motion to postpone is always in order.

MR. C. R. FISHER: I second the motion.

MR. YOUNG: My motion is to postpone action on this matter until 10:15 tomorrow morning, that we may pray over it, consider it carefully, and then vote intelligently upon the question.

JUSTICE MACLAREN: You have heard the motion. Are you ready for the question? Those in favor signify by saying *Aye*. Contrary-minded *No*. The noes have it and the matter is not postponed.

DR. HAMILL: I want to call your attention to one thing. Why should these gentlemen of the Lesson Committee—and your grace has put me upon the Lesson Committee for the next number of years—be so sensitive in this matter of experts, a new committee of experts, for the purpose of giving suggestions only? Every word of this memorial was framed to honor the Lesson Committee. If there was a single word in the original draft that did not honor the Lesson Committee, it has been stricken out, for no such thought was in the hearts of those that framed it. All we had in mind was American fair play and a square deal, believing that those who are the immediate friends of the Uniform Lessons, though they may be at the same time friends of the graded lessons, will not refuse to receive suggestions from experts, in

order to make these lessons the finest possible thing that can be made, by the grace of God. That is the position of this memorial, and that only; and so far as it seems in any sense or in any wise to displace the Lesson Committee, or to hinder the new Lesson Committee, or to distrust the new Lesson Committee, we utterly disavow that. We have no such feeling in our hearts, nor is there an iota of it in this paper. Why do I say that? Because the Lesson Committee itself during the past triennium, and before that, has called into its service experts, and always thrown its doors open to them, being glad to receive suggestions from the general field, from publishers, editors and doctors of divinity, and from the plain, common people everywhere. It has been to the honor of the International Lesson Committee that it has broadened its vision and opened its doors in that way, and invited everyone to come in. Now, all we ask in this wide world is this, that you will allow us to appoint a commission that we have carefully selected, whose names are known to all of you in honor as men of ability; and they are asked to meet together, and suggest to the Lesson Committee, and to suggest only, leaving it all in the hands of the Lesson Committee to confirm, revise or reject all suggestions, as they may deem best. As to the financial end of it, I beg to add this, the International treasury will not be called upon to pay the bills of this commission. If the Uniform Lessons have not friends enough in the United States and Canada to pay the bills, the commission will pay the bills themselves.

JUSTICE MACLAREN: The order now is the submission of Dr. Webb's amendment. You all heard the recital part of Dr. Hamill's motion, and therefore it need not be repeated. The concluding part asks for the appointment of certain persons to constitute the International Lesson Commission, and you heard what was read as to that. There is no necessity, I presume, of repeating the names. It is moved to amend, by way of substitute, to the following effect: That the new Lesson Committee be requested, at its first session for permanent organization, to appoint a committee from its own members to consider the best interests and methods of the Uniform Lessons, and report back to the Lesson Committee. That substitute is offered by Dr. Webb. The substitute amendment will first be submitted to you. Those in favor of the adoption of the substitute instead of the original memorial signify by saying *Aye*. Contrary-minded *No*. I think it will be necessary to have a rising vote to determine the majority. Remember, in this case only delegates to the convention can vote. There are no alternate delegates permitted to vote, as I understand it, but just the regular delegates. Those regular delegates who are in favor of the adoption of

the amendment—only regular delegates can vote, unless possibly some have gone away, and others are taking their places—signify by rising.

MR. YOUNG: Will you kindly read that amendment again?

JUSTICE MACLAREN: The amendment about to be submitted reads as follows: "That the new Lesson Committee be requested at its first session after permanent organization, to appoint a committee from its own members to consider the best interests and methods of the Uniform Lesson, and report back to the Lesson Committee."

DR. GEO. T. WEBB: May the words "from its own members" be stricken out, allowing the Lesson Committee the privilege of appointing the committee on Uniform Lessons, including such experts as they wish?

THE CHAIRMAN: We are in the midst of a vote, and I think it would be irregular.

DR. GEO. T. WEBB: All right.

JUSTICE MACLAREN: Those regular delegates in favor of the adoption of the substitute that I have just read please rise and be counted. (Those voting *Aye* rose and were counted.)

JUSTICE MACLAREN: Those opposed to the amendment stand and be counted.

(Those voting *No* rose and were counted.)

JUSTICE MACLAREN: Do you wish the result announced? Do you wish the count?

(Cries of "No," "Yes.")

JUSTICE MACLAREN: It is for the convention to say. The result is called for. The amendment is carried. Brethren, we resolved that there shall be no applause.

DR. A. L. PHILLIPS: Mr. President, I would like to have the privilege of expressing, though I voted against the amendment, the belief of many of us, at least, that the thing to do is to get the commission's report, and it makes very little difference—

DR. H. H. MEYER: Point of order, Mr. Chairman.

JUSTICE MACLAREN: The gentleman is out of order.

(Justice Maclaren surrendered the Chair to Dr. Hamill.)

DR. H. H. MEYER: Mr. Chairman, you have only adopted the substitute. You have not voted on the original motion.

PRES. HAMILL: This last was moved as a substitute, and it takes the place of the original. The amendment proposed by Dr. Webb was in the nature of a substitute; and that amendment having carried, the substitute prevails, and the original memorial is displaced by the substitute, leaving the matter to the International Lesson Committee itself to secure better grading and selection of Uniform Lessons.

CHAPTER XVIII

NEGRO WORK DEPARTMENT

Report of Superintendent—The Exhibit—Conferences—Reports of Field Workers—An Appreciation—Report of Special Conference—Addresses.

WORK AMONG THE NEGROES

REV. H. C. LYMAN, Secretary

Waste is potential wealth. Often it is the by-product that pays the dividend. Everywhere the word, "Efficiency," is pounding itself into the consciousness of the world's thinkers. Men have discovered that waste is too rich to be neglected, without it the world is too poor.

Discovered Values, and Established Standards. Jesus emphasized the worth of fragments. "Gather up the left-overs that nothing be lost." The angel of science has touched the wing of faith and together they have wrought coal-tar into gems, colors, and soothing remedies; they have broken in upon the slumber of the lazy rivers and without impoverishing them have given light and heat and power.

This law of fullness of power is standardizing not only the natural, material and mechanical appliances but human energy, physical development and mental endurance. Men like Jerry McAuley, Billy Sunday, Booker T. Washington and a multitude of others have come from the common people or the human scrap-heap. Every man brought up to his best is the divine standard. Less than one hundred per cent. efficient counts for weakness and loss.

The South's Attitude. This is the growing thought today in the South concerning the ten million Negroes. Social and economic values weighed in the balance of divine love and the great commission are breaking down jealousy and prejudice and neglect. The world vision is sure and clear only as the near lens is kept clean. Ten million Negroes close at hand! Ten per cent. of the whole population! Ten per cent. less efficient spells ten per cent. of weakness in the industrial, economic and social fabric in our national life.



A SECTION OF THE MEN'S PARADE



A SECTION OF THE MEN'S PARADE

Below Standard, and the Real Need. With all the wonderful progress by the Negroes in education, industry and wealth; with all the achievements in literature, music, art and science; with all their improved social and religious advancement—and who can say that it is not one of the marvels of history—still seventy per cent, perhaps more, of this ten million come far below reasonable standards of industrial and moral efficiency. A great people just merging into the adolescent period in racial development with so many of the outstanding characteristics of youth in its storm and stress needs most of all the trust, confidence and friendship of the strong—a vision of the Christ as seen in the life and the love in the great Sunday School world.

The Clifton Conference. Knowing the efficiency of the Sunday School and desiring in some way to bring its effectiveness to bear upon this upward struggling tenth in our national life, our honored president and his devoted wife called to their home, in 1908, seventy-five of the leading men and women of both races most intimately acquainted with Negro progress and Negro need. The theme for discussion was, "How to help in some large and permanent way the multitudes of Negro children, how to build into their life the Christ-standard and to give them a higher ideal of the meaning of life." The finding of this conference was that the students in the colleges and secondary schools would be easiest available and the most effective workers for the rising generation, if only they could be aroused and enlisted in practical, progressive Sunday School work. Teacher training has so well proved the wisdom of its emphasis in the white schools that it was proposed to offer it to the students in Negro schools. The support of the work was assured, but a whole triennium passed before it was undertaken. During this time your superintendent, who had come from the pastorate to be the dean in the theological department of a college at Columbia, S. C., found an outlet for his pastoral instinct in the college Sunday School. He discovered the need for training in Sunday School teaching and management for the advanced students. A score of the best Christians were carefully and prayerfully selected. They were taught the lesson and they were taught how to teach it. Each was given a small class and given to understand that these pupils were his spiritual charge for the whole year. Enthusiasm for the work increased. The Sunday School became a real, a vital thing. Careful and sympathetic oversight was given to the teaching. Students were trained to conduct the opening exercises. Careful preparation was made for every part taken. A new atmosphere pervaded the whole student body. There was a real gain in the moral tone of the whole school. The results of

a three-years' test with the changing body of students amounted to a demonstration of the practical wisdom of the now historic Clifton Conference.

Broadening Fields. In the fall of 1911 the work was introduced in the five colleges at Atlanta. Christian students of advanced grade were selected. There was genuine interest. A union graduation exercise was held at the end of the year and eighty-four first standard diplomas issued. Most of these students have proved their interest by continuing the work in their local churches. Many are teaching in other colleges and secondary schools and I find them ready to conduct the teacher training class. One college professor took the work, taught the class the next year, and while doing it, heard the Master calling him to the work of the Christian ministry. He resigned his position and salary and has now completed his first year in a northern theological seminary. He is a rare student, a graduate of the University of Chicago, a natural leader among men and thoroughly consecrated to the Lord Jesus Christ. He dates his decision to the teaching of the training class at Morehouse College.

Measurable Results. In three years, 134 schools have been visited, some of them many, many times. The method is to awaken a lively interest in the whole student body for the Sunday School. A class is organized and a member of the faculty secured to teach. In twenty-two schools the work is recognized and school credit is given. From one to five periods a week in the regular recitation time is the most satisfactory but the most difficult apportionment to secure. It has to be wedged in to an already overcrowded course of study. In some places the work is done out of school hours and in still others it takes the place of the class in the regular Sunday School. The ideal is theory and practice combined, a practical normal course under the direct supervision of a sympathetic critic-teacher. This magnifies the character-building side of Sunday School teaching and makes it vastly more than the mere giving out of information. In the State college at Tallahassee, Florida, the training class has the whole oversight and responsibility for the college Sunday School. At Shaw, in Raleigh, the class has done mission work in the neighborhood and gathered about fifty of the uncared-for children into the college chapel. This is experimental work on raw material. In 134 colleges visited, ninety-four classes have been organized, and this year 1,683 persons have been studying the First Standard Course. Of these, 132 are members of the faculties.

Putting this work in terms commercial I have called on one hundred thirty-four prospects with a new line of goods to a trade already

overstocked, have sold to seventy per cent. and have established twenty-two permanent distributing agencies for pushing the business.

Field Work. While the Executive Committee of the International Association is supporting this work in the Negro schools it is also contributing \$300 each a year toward the salary and expenses of colored field workers in Mississippi and West Virginia. These men are selected by, and their work is wholly under the direction and supervision of, the white association in each of these states. Four other southern states are now contemplating the employment of Negro field workers under the same financial arrangement. The plan is to visit the churches, awaken interest, show the better methods, hold township and county conventions and everywhere stress the importance of training the children in the nurture as well as the admonition of the Lord. These men are doing excellent and much needed work, and the time is not far away when every southern state association will have a special worker for the Negroes.

A Never-to-Be-Forgotten Picture. In the Negro section of the educational exhibit you will find two pictures that will abide with you forever. The one is a group of ministerial students, with all the marks of high ideals and fellowship with the divine showing in every face. The other is a convict camp with the prison chaplain preaching to about the same number of young men clad in prison stripes. In spite of the kindly words of exhortation you all know too well that these men when again free will continue to be a menace to the community, a loss to themselves and breeders of poison and evil for coming generations. Can you in imagination follow down the stream of the years and see the result in the kingdom of evil and the kingdom of righteousness of these two groups of men? It was the *Sunday School* that stood at the parting of the ways for these men.

THE EXHIBIT

In the educational exhibit there was one whole section devoted to our work with specimens of literature from the Negro publishing houses, pictures of schools, faculties, students, the teacher training classes and a great variety of characteristic and significant pictures showing the need and the value of better Sunday School methods. This section was visited by thousands of people from all parts of the country, and the comments were universally sympathetic and encourag-

ing. It was said to be one of the most striking exhibits on the floor. Without doubt this department of the work has had a recognition that will make this an epoch-making convention in the history of Negro work.

CONFERENCES

Three conferences were held, two at the Olivet Baptist Church, Twenty-seventh and Dearborn streets, on Thursday and Friday afternoons and one at the Medinah Temple Tuesday morning. The attendance in each case was representative, and all were intensely interested in the progress of the work as reported by the superintendent.

Almost seventeen hundred students in the colleges and secondary schools have been devoting at least fifty recitation periods during the year to the consideration of the improved methods in the Sunday School. This must have a widespread influence for good in the local schools.

The devotional services were conducted by Rev. J. E. Ford, D. D., of Jacksonville, Florida, and Professor Kirke Smith, of Lincoln Heights, Kentucky.

REPORTS OF FIELD WORKERS

Report of Rev. Reuben E. Scott

Field Worker for Mississippi

Nearly three years ago the International Sunday School work was launched among the colored people in the state of Mississippi. The colored people knew practically nothing about the International Sunday School work; therefore, the movement met with some opposition. This opposition is fast giving way before the splendid results of the colored wing of the International work in Mississippi. As the colored people learn more about the International work, the more they grow in sympathy with it. Having had the best coöperation of the best element of the white people in Mississippi for the past three years, and the aid of the good white people even beyond the border line, the colored work has accomplished the following: Beat rallies, 225; county conventions, 42; counties organized, 36; state conventions, 2; miles traveled, 18,000; money raised, \$454.26; Sunday Schools addressed, 360; denominational meetings visited, 30; ministerial meetings, 30; colleges addressed, 8; and public schools addressed, 28.

The colored people are very grateful indeed to the good friends, North and South, for their aid in helping them to help themselves. Under the guidance of Almighty God and your continual help the day will soon dawn when all the colored boys and girls of Mississippi and the entire southland will enjoy the great blessing of Christian character which the International work gives.

The International work in Mississippi has been a great factor in developing Sunday Schools in the rural parts as well as strengthening the Sunday Schools in the towns and larger cities. Having heard such great workers as Dr. Shepherd, Dr. Lyman and Dr. Brown, my people are filled with inspiration. The work of Dr. Lyman in the colleges of Mississippi is very helpful to the work in the field. We are very thankful to God to be a servant in the Sunday School work.

Report of Rev. E. C. Page

Field Worker for West Virginia

I speak for the work among the sixty-five thousand Negroes of West Virginia. They have a good common school system with a minimum term of six months, and these schools are carried on by competent and well paid teachers. There are two institutions owned and supported by the state, and one secular school, partly supported by the state, for Negro education.

The West Virginia Sunday School Association, with its noble, stalwart, energetic, God-loving Secretary, Mr. A. T. Arnold, who has a broad vision of the divine commission, saw the needs of our people as they struggled against the powers of sin in an effort to further the kingdom of God, and assisted by one of God's noblest philanthropists, worked out a way by which the so much needed help was brought about.

In June fourteen persons received their diplomas as graduates in teacher training at Institute. At present there is an effort in progress by Rev. H. C. Lyman to hold a Sunday School institute at Institute July 12-20, to which we look with great pride and anticipation. The one supreme need of the state is to provide religious training, and this must be furnished by a trained leadership. Of the 64,173 Negro population, 14,506 are engaged in mining, and 36,414 are in four counties. No other class needs a missionary quite so badly as those living in the mining districts for the reason that they are made up of a transient (and sometimes a sort of good-for-nothing) element which is transported from the streets of the more southern cities. Their environment has

not been such as to lead them to the highest thought or righteous living, and they seem to think they are not worth while and nobody cares for them.

We are in need of more conscientious, self-sacrificing, consecrated workers, who feel deep down in their hearts the call into the Master's vineyard, those who have courage to say, "Here am I, send me."

The farmers present a different type. They are usually moral, industrious, easy-going people, and every village of any size has a church; they are so anxious to hear the Word of God preached they don't mind going for many miles. To them the church is the center of everything social, industrial, moral and religious. Teacher training helps to develop wise leadership. After going into a community and making an investigation, we call a meeting, teach a class and introduce the work generally, and by putting enthusiasm into the effort, it generally takes well. With the school teachers we are trying to emphasize the fact that consecration and coöperation are the great underlying forces which are productive of the greatest interest in character building. As they have the children longest during the receptive period, we appeal to their sense of pride and to an appreciation of their opportunities to do the best service. Our work has not been without its hindrances; sometimes we have to walk out into the country over hills, through lonesome woods or mud for ten or fifteen miles just to reach a handful of spiritually hungry people. Yet the task is an enjoyable one. When in a little one-room log hut, whose seating capacity will hardly accommodate twenty persons, you see how joyfully the people hear the Word of God explained you can realize the real worth of the calling and the joy of service. Our success has not always come from the largest crowds, but from the few whose greatest desire was to best fit themselves for real service. Our highest desire and aim is to give to the people the proper vision of the church, and to create an atmosphere so thrilled with the Spirit of God that it will be productive of the highest Christian character and holy service.

AN APPRECIATION

The following expression of appreciation was unanimously adopted:

The conference for work among the Negroes of the Fourteenth International Sunday School Convention, assembled at Olivet Baptist Church, reviews with gratitude to God the work of the International Sunday School Association among the students of our schools and colleges.

We recognize with thanksgiving the services of those instructors in the institutions who have labored so faithfully as teachers of the training classes. To them and to the field workers in the several states, and to the individuals and organizations of both races who have assisted them, we express our sincere thanks.

To the Rev. Homer C. Lyman, under whose helpful supervision this work has been done, we express our appreciation, our esteem, and our confidence. It is our earnest wish that his efforts may be continued among us. We pledge him our coöperation.

To Mr. W. N. Hartshorn who has been and is so largely responsible for these labors so fruitfully invested among us, we express our warmest gratitude and most reverent affection. For his great soul which has been revealed to us in so many ways, we give thanks unto God our Father.

Recognizing the fundamental importance of Christian character and fellowship and realizing as we do the extent to which the agencies now at work for the inspiration and training of these qualities and relationships among our people need reinforcement we earnestly request that the work of the International Sunday School Association among us be both continued and enlarged.

Recognizing, too, the enlightenment and inspiration which we have received from this conference, we beg to submit the request that it be continued as a part of the program of the Fifteenth International Convention.

Respectfully submitted by the committee,

JOHN E. FORD, Chairman; GEORGE W. CLINTON; W. A. FOUNTAIN;
MRS. J. E. GIVENS; MORDECAI W. JOHNSON, Secretary.

REPORT OF SPECIAL CONFERENCE

At the invitation of Mr. Hartshorn twenty selected men and women, representing different sections, assembled June 30 for a three-hour conference. Mr. Hartshorn briefly reviewed the relation of the International Sunday School Association to the Negro Sunday Schools, and re-affirmed his abiding interest in them and his belief that a closer coöperation is possible.

Among the subjects discussed were: Difficulties met by the state workers; denomination coöperation; the need for adapted literature; winning the pastors; and the work in the colleges. The discussion was sympathetic, and the following resolutions were unanimously adopted:

The Negro delegates to the Fourteenth International Sunday School Convention in conference assembled at Medinah Temple express their grateful appreciation of the work of the International Sunday School Association.

We recognize with special gratitude the teacher training work which has been done under the supervision of the Rev. Homer C. Lyman.

Believing that a teacher training text-book especially adapted to meet the needs of our Negro Sunday School teachers would much enhance the effectiveness of our Sunday School work, we request that Mr. William N. Hartshorn call into conference the heads of the publishing houses of the several denominations, the secretaries in charge of their Sunday School work, and other such denominational leaders as he may desire, for the purpose of devising plans for the publication of such a text-book and of any other literature which they in conference may deem necessary to serve the needs of the churches of these several denominations.

Respectfully submitted by the committee,

M. B. C. MASON, Chairman; J. E. FORD; GEORGE WOODSON; E. C. PAGE; R. A. SCOTT; J. W. ROBINSON; W. A. FOUNTAIN; M. W. JOHNSON, Secretary.

ADDRESSES

THE AVERAGE NEGRO SUNDAY SCHOOL AS IT IS

J. D. MARTIN, Ph. D.

The ideal Sunday School will give a standard to work toward. Here the child gets his first lessons in usefulness and good citizenship. Christianity inspires hope, which is so much needed by our growing children. The first impulses toward an education are implanted and nurtured by the work of the Sunday School. The friendships formed there are sometimes the most lasting, and the social ties develop into bonds that organize new homes. The average Sunday School should be the great spiritual force in the life of the people, and the place where they may know of the life that now is and that which is to come. Here they learn about God and Christ and find divine light on the pathway of life.

DISCUSSION

In the discussion which followed Dr. R. H. Boyd, of Nashville, spoke of the average Sunday School in what it is not doing. He said: (1) "It does not have good teachers. Trained teachers are greatly needed." (2) "Too little emphasis is laid on getting older pupils interested in the school." (3) "The colleges have too largely forgotten the Sunday School as a factor in character building." (4) "The pastors are not interested in the work of the Sunday School." (5) "The music of the average school is too far from even good. The choir idea has driven out the good singing of the whole school. To

be sure there are exceptionally good schools; but these are some of the defects of the average school."

Rev. Mordecai W. Johnson, of Rochester, N. Y., said: "We need to have regard for the geographical distribution of our people; seventy-five per cent. are in the South, fifteen per cent. are in the Central North, and ten percent. are in the North; seventy-two per cent. are rural or in towns of less than two thousand. Education has not permeated the rural. Only three per cent. of our ministers have had a college course and less than ten per cent. have had seminary work. We may well note the following questions: Is there a creditable organization? Are the teachers at all acquainted with child life? Are they following any of the modern methods of child culture? In recent years great advance has been made and our teachers are not keeping up with it. In fact the average Negro Sunday School is counted as secondary to other church activities. There are poor buildings and no equipment for the best work. Tardiness and irregularity are too common because there is no real objective on the part of the teachers or real vision for the pupils."

ADDRESSES

THE NEGRO HOME AND SUNDAY SCHOOL IN CHARACTER-BUILDING

MRS. L. H. HAMMOND

The needs of homes are human, not racial. They include, in all races, among all classes, the essentials for right character-building. Some Negro homes, like some homes among nearly all peoples, have these; but the mass of the race is in that largest of all human classes, the economically dependent and defenceless; a class everywhere, as a whole, mentally undeveloped and morally below par.

Most Christians, everywhere, are slow to invest their sympathies in this more or less unlovely, repellent class, unless they see it through the haze of distance, in other lands or sections. Southern Christians are no exception to this rule, though Christ requires of all Christians personal service to those near enough to receive it. Everywhere we are prone to shirk responsibility on the ground of the almightiness of grace, to which we peacefully commit the situation. But a God of law works by law, even with almighty grace. Power went to waste in waterfalls for ages until men learned to apply the laws which allowed the power to work. Almighty grace goes to waste in the same way. The almightiness of grace is the final condemnation of our indifference and never its excuse.

Since God created different races it is to be supposed He wants them so; but one part of His plan cannot be imperilled by obedience to any other part; and "Teach all nations" inevitably involves service of undeveloped races by favored ones. This service must be given where needed,—in the homes of the poor, poor Negroes included. It includes fundamentally respect of the womanhood of the poor by Christian men and women, and effort to make it worthy of respect wherever it is seen to fall short. No race can rise higher than its women. To doubt their capacity for Christlikeness is to doubt His power and the usefulness of His life and death. We must give this respect in our thoughts and conduct, and implant it in our children of both sexes.

Homes—not merely favored homes—must be protected from community vice. Vice resorts which we know would threaten our favored homes we cannot as Christians allow fastened on homes already handicapped by a motherhood unprivileged, unhonored, unhelped. Nor can we allow the children of these unsuccored homes to be deformed in soul by the suppression or perversion of the deep, human play instinct whose value we recognize for our own.

The Negro church and Sunday School, main aids of the home, we also leave unhelped. At the close of the war southern churches put their half-million Negro members into separate churches, and largely left them alone before developing in them a capable leadership of adequate size. Consequently, they now need more help in becoming efficient than do those churches in which whites of other sections labored to do this neglected work.

Training schools are needed for each of the great denominational branches, offering simple, practical ministerial training, training in Sunday School methods, church and social work, for the *mass* of preachers and church workers. College and regular theological courses of the highest grade should be open to those who can take them; but for the rank and file this simple, practical training should be abundantly and immediately available. If all Methodists, North and South, white and black, could combine on one such school which would appeal to every black Methodist, of whatever fold; if all Presbyterians and all Baptists could do the same; if these schools could be officered by Southerners, white and black, the Negro church would soon have new power in the Negro home.

Neither whites nor Negroes in the South are ready for interdenominational work along this line; but at least all branches of each denomination can combine to make a more efficient outlet for the grace which really is almighty whenever our conduct obeys the law of its operation.

THE SOURCE OF SUPPLY—THE COLLEGE

FLORENCE SCHAFER

The question which is often asked in both the North and the South, "Is it practical to educate the Negro?" is best answered by observing what education really does for the Negro. All over our country we hear the call for trained men and women for leadership as we rely for power on skill not on force. If this call is strong to our race, which has the advantage of generations of culture and civilization, how much stronger it should be to the colored people. The average Negro youth of the South begins life at a disadvantage because of (1) lack of home training in overcrowded unattractive cabins, sometimes without windows, with few conveniences and decorations unknown; (2) lack of schools. During a ten-mile ride in Mississippi I saw many Negro cabins along the country road, but no school houses; some of the towns offer the children fair advantages; one graduate of Mary Holmes Seminary reported ninety-six children in her care, only a few books and no black-board. This lack of home training and school training results in these children growing up with no ambition, no self-respect and with neither culture nor self-control. A person is well educated when he is prepared to fill his place in life to the fullest,—hence the Negro's education must fit his need. The school must offer industrial, mental and spiritual training.

1. *Industrial training.* Purpose: To teach them to work skilfully. Neatness in dress and cleanliness are insisted upon.

2. *Mental training.* The studies taught in the school and the student's interest in them develop the mind. The good of character study in literature and the widened outlook in life awaken the desire for better things.

3. The mental and industrial training are perfected only by the spiritual. The Negro is naturally religious, but he needs a practical Christian training. When he is brought to a closer walk with God he is unselfish in sharing his advantages with less fortunate ones.

Bible study in daily classes. The introduction of the teacher training course in Mary Holmes seminary is a marked success. Actual teaching is done by girls in the Sunday School. Delegates are sent to conventions and make reports; special meetings are held to give girls plans for organizing and strengthening Sunday Schools in their towns; special efforts are made to encourage a missionary spirit.

What the graduates really do. Many professions are closed to colored girls. One Sunday School worker believes it is God's plan to keep the students as teachers and nurses, because their race needs

them most thus. Country schools are organized by graduates among the most ignorant people. They experience real happiness in knowing how to do their work. They stand for uprightness. Their interest in church work grows. There are failures, of course, but the fact that the ideal has even been partly realized is encouraging. We realize that Sunday School teacher training is helping to solve the problem that is to be solved.

THE AWAKENING SOUTH

A. M. TRAWICK, Nashville, Tenn.

There has never been a time in the South when individual white men and women did not feel a keen, lively interest in individual Negroes. This interest has manifested itself throughout all the years, both preceding and following the Civil War, in unnumbered acts of kindness.

The new conscience is manifesting its demands upon pastors of churches, both white and Negro. This new movement is seen in common membership in pastors associations, where questions are brought forward for discussion whose solution can only be reached by the combined wisdom of both white and Negro preachers. In these gatherings Negroes have full right of membership and speak upon questions that arise not alone through courtesy but through the right that comes from a common relation.

The new conscience is asserting itself among teachers. White teachers are deliberately giving their lives to the work of improving Negro schools. In confirmation of this assertion we call attention to the life service of Dr. James H. Dillard, of Virginia, who resigned a position in a great southern university in order to become the president of the Anna T. Jeanes Foundation and Superintendent of the Slater Fund.

The new conscience is showing itself in the attitude of students in white colleges and universities toward all problems of health, moral education and social well-being which touch both races in equal measure. Not a single instance is recorded of the failure of the Negro students to enter heartily into the spirit and purpose of the white students who come among them and to respond to the appeal which they present. Students also have been eager to enter upon religious and social activity in the Negro colleges and in Negro communities wherever the need presented an opening for their service. Sunday Schools have been organized, Bible classes conducted, and social service groups formed.

The new conscience has manifested itself in recent years among the leading religious denominations in the South. The Presbyterians have a noble instance of city mission work for the colored population in the city of Louisville. Their work for colored preachers at Stillman Institute is today assuming larger life and more comprehensive enthusiasm for the training of the best students in the ministry. The Baptists have determined to erect a theological seminary and have ordered an appropriation of \$50,000 which in time will probably be increased to \$200,000, and through this institute they are planning to provide as competent Negro ministers as their justly famous institution at Louisville, Kentucky, for white students has furnished their own churches in years past. The Methodist Church in its recent general conference in Oklahoma City determined to enter anew upon the work of Negro education, and to fulfill the promises which were given at the organization of the Colored Methodist Episcopal Church forty-four years ago. The southern Methodists also, particularly through their women, are operating a chain of Bethlehem Houses in the cities, which shall promote the same character of work for Negroes that their Wesley Houses have already stimulated among the white people.

The new conscience is reaching the common membership of southern white churches. In a degree that would have been deemed impossible ten years ago the southern churches are stimulating study, investigation and service among Negroes, and this movement is bringing to the high light of intelligent sympathy such important matters as family ideals, labor conditions, political disabilities, the condition of separate cars and waiting-rooms, and the securing of justice in courts of law. The result of such a widespread study has been in numerous instances not merely to acquaint the white people with the facts bearing upon the life of their Negro neighbors, but, what is of far more importance, it has occasioned the deliberate acceptance of larger moral and social responsibility for the development of the race.

The most significant event that has ever taken place in race relations in the South was the first Negro Christian Student Convention held in Atlanta in May, 1914. Attending this convention were 665 delegates—seventy of whom were white men and women—coming in largest numbers from the South; 470 of the registered delegates were Negro students, men and women, coming from eighteen states and eighty-one educational institutions. The remaining number represented young men's Christian associations, young women's Christian associations, social workers, pastors, bishops and returned missionaries, editors, church board secretaries, college presidents and professors. The con-

vention program embraced questions bearing upon the general religious life, home ideas, church activity, educational developments, the ministry, work among the neglected at home, and foreign missionary activities. Four days were spent in the discussion of these problems and in the interchange of opinions which were both surprising and illuminating and at the same time highly inspirational.

THE OPERATION OF COÖPERATION

PROFESSOR WILLIAM PICKENS

There is need of a higher ideal of Christian brotherhood in the industrial forces of the country. In all industrial pursuits race lines should be obliterated. How can one laborer consistently or safely deny to another the right to earn his bread by the sweat of his face? Labor unions should be principled not on social equality but on the equality of labor. Not all Negroes are fit to be lawyers, and not all Negroes are fit to be farmers. The Negro race has a varied genius, especially in America where it seems to be a part of all other races, and it is uneconomic and wasteful of human energies to force it into a limited number of occupations. The only sensible reason for engaging in any line of work is individual fitness.

And now we come to the phase of the question in which men usually deliberate with their prejudices and decide with their passions. But we believe that even this matter is amenable to reason and common sense and to the principles of Christianity. Some say: "We know that the Negro must work and that he should be secure in his property; that it is inconsistent, and perhaps even dangerous to our own liberties, to attempt to exclude him from the democracy; and that without him the church cannot really follow Jesus Christ; *but*," they conclude, "we imagine and fear that the advance of the Negro threatens race integrity." Let us look this matter squarely in the face. We hold no brief either for or against race integrity; we do not now argue whether it is a good or a bad thing; for present purposes we can grant anybody's opinion on that question. We ask this question: Whatever may be the correct position in that matter, will not two educated, elevated, Christianized and mutually respectful races be better able and more likely to assume that correct position than two degraded, un-Christian and mutually hateful groups? If the Negro is civilized and Christianized he can be all the more readily brought to understand and agree to his proper relation to the white race, whatever that may be; to take the

opposite view is to indict civilization and Christianity. The case may be without exact precedent, but any other assumption contradicts common sense, and it arises from unreasonable fear. Common sense, lighted by the torch of experience, is our only guide in a new matter; and if we must proceed at times without experience, is not the kingdom of heaven of as much concern to the church as the distinction of race types? Is the salvation of the world of less account than the preservation of an aquiline nose?

The white man should have a wise self-interest in the advancement of the Negro because the Negro is a part of the white man's environment and will help to make the white man whatever he is to become; the better the environment, the better its influence. The white race can never be strong and intelligent in the midst of a weak and ignorant race. God never intended that a man should get entirely free from the character of his neighbors; he must always be in part at least what his neighbors are. If we are surrounded by weak and ignorant neighbors we are constantly tempted to cheat and oppress them; sometimes we yield and sink. The most helpful environment that a strong man can have is to be surrounded by other strong men whom he can neither cheat nor wrong. The race is as the man.

The bases of coöperation are these: Identity of interest, mutual understanding, mutual respect, and mutual trust. As to identity of interest, it is a fact that God never bound two races more firmly to the same destiny than the white and black people of this country: we are all in the same boat, and when we land we are all going to land together, however much we may delay the journey by mutual bickering and useless hostilities. And there must be mutual understanding; naturally misunderstanding destroys coöperation, and the failure of coöperation begets new misunderstandings so that our mutual troubles chase each other in a never-ending, self-perpetuating cycle. When two differing parties come thoroughly to understand each other in that moment half of their differences dissolve; or rather are found to be non-existent and imaginary. To know each other we must cross the line, or come near enough to it to shake hands and talk. And mutual respect will increase with mutual understanding; we cannot be just to a man whom we do not respect, for he will not let us; he will resent disrespect and that will embitter us. But mutual trust, like a well-nurtured plant, will grow out of understanding and respect, and on trust will blossom the flower of peace.

But, in the opinion of some, that means equality. Exactly! equality in the truest and noblest sense of the word. The equality of manhood

does not mean that you are as tall as I, that you weigh as much, that you have as good health or that you can commit a dozen lines of Homer's Iliad as quickly; all men, as individuals, are unequal in these respects, but it means that you are as free to do what you *can* do as I am to do what I can do, and that we are equally accountable to the laws of man and the laws of God. There is no other equality worth the mention; this is the foundation of real friendship and lasting peace, and on such basis we can coöperate. But if we approach each other on different planes there will not be coöperation, though there may be a more or less distressing *operation* of the one upon the other, as the white race for generations operated upon the black race. But perfect understanding, sound respect, mutual trust and ideal coöperation are largely a matter of growth. In the meantime what is our duty to each other? The Negro of brains and character must not only feel responsible for his individual conduct, but an interest amounting almost to a sense of responsibility for the rest of his race. It is not enough for him to say simply that he does not condone the criminals of his race and to abjure responsibility for their conduct; he must show an active interest in their reformation, for, whether or not as a matter of right, they do as a matter of fact affect him. It is God's way of keeping us interested in the lower element by weaving our destiny with theirs. On the other hand, it is not enough for the enlightened and conscientious white man to say, when others kill or degrade or plunder the Negro, that "they do not represent the best white South." The worst white South will help to make destiny for the best, in this world certainly, and I suspect in the next; for before God we are all responsible to the utmost of our ability. The best white people of the South are, therefore, more responsible than any other single element, for they are the ablest and have the greatest circumstantial advantages.

Finally we aver our faith in the Christian religion and its fitness to bring these two races into a right and peaceful relationship.

THE SUNDAY SCHOOL'S CALL TO THE MINISTRY

By MORDECAI WYATT JOHNSON

During the school year 1912-1913, while I was a member of the faculty of Atlanta Baptist College (now Morehouse College), I had the privilege of conducting a teacher training class composed of young men from the various departments of that institution. With what degree of success I did the work I am not able to tell; but one thing I know: The teaching of this class was attended with the most

profound consequences upon my own thought and life, for here in this work, as I listened to the testimony of the students concerning the poorly organized and otherwise inefficient Sunday Schools in their several communities, I realized as never before the imperative need of real religious leadership among our people.

Now, brethren, it is a fact well known to most of us that very few young Negro men of broad college and university training are entering the Christian ministry. I am persuaded that the most pronounced reason for this deplorable fact lies right here in these convictions of my acquaintances—convictions which I have heard so often voiced by college men—namely, that the ministry does not afford a field in which a broadly cultured man can exercise all his powers and in which he can make a real contribution to the life of the race. To such of our college men as are possessed with these convictions and to others who until now have arrived at no conclusion in the matter of a choosing a life work, I bring the call of the modern Sunday School for real religious leadership, and I wish that I could bring it with all the impelling power with which it came to me.

For five years before my training class experience I spent two weeks of my summer vacation in the county where I was reared. At each of these periods I was touched with sorrow by the premature tragedies that I observed in the lives of young men and young women who were once my companions in school and at play. There was a time when schooled as I was in the dogma that children were born in sin and shapen in iniquity, I would have attributed all this tragedy to the inherent sinfulness of human nature. But during the year of my training class work I learned to know that a very large part of this tragedy was due to ignorance on the part of parents, Sunday School teachers, and ministers—ignorance of the true nature of the growing life and especially of the periods of moral crisis. This ignorance had led to the use of the method of repression and to the employment of the motive of fear as the chief instruments of moral education, and to dependence almost wholly upon the revival as a means of bringing religion into the life. And, moreover, the emphasis of this religion was other-worldly and individualistic, not properly relating itself to the necessary foundations of character and fellowship.

Now, these conditions in my own county were not isolated and abnormal specimens. I am persuaded, both by experience and study, that this ignorance of life, these primitive methods, and this one-sided religious emphasis still prevail very largely in the smaller towns and rural districts where the majority of our people live. There in these

rural districts, to say nothing of the smaller towns, live 2,500,000 black children under fifteen years of age, under the depressing shadow of the color line. What will be the complexion of their souls when they have emerged into manhood and womanhood? What will be the character of the relations between them and their brethren over the color line? Believe me, these are the important questions for the race to ask, for the race problem is essentially a human problem, and its ultimate solution will rest not upon the stretch of our acres of land, the size of our bank account, the number of conspicuous positions that we hold, nor upon any other external manifestation of power, but upon the inner integrity of the lives of the individuals of both races and upon the degree to which the members of one race are prepared to recognize in their brothers of the other the same spark of divine personality that resides in themselves.

If these questions of moral integrity and the spirit of brotherhood are the all important ones, it follows most obviously that the ignorance of life, the bungling primitive methods, and the one-sided religious emphasis which now so largely prevail among our people, must be corrected. The agency for this correction is the modern Sunday School.

But the modern Sunday School as such is only an instrument of religious education. It has life and is able to work only in so far as it takes root in the living personality of teachers. Who will instruct and inspire these teachers? The life of the teacher and the fountainhead of the Sunday School is the pastor. He it is that should be best able to conduct the teacher training class, and he it is that should supply a constant and refreshing stream of inspiration from the great sources of religious truth. The call of the modern Sunday School is for Negro men to enter the Christian ministry,—men imbued with the spirit of religious education, men equipped with a knowledge of life and of the social conditions under which this life must develop, men who have had contact in study and in experience with the great religious personalities of history and of today, men who are alive with the inspiring spirit of character-begetting personality. Such men are the highest products of college, university, and special theological training. To such men as these the work of religious education offers a field in which they can exercise their fullest powers and in which they can make a large and abiding contribution to the race and to the world.

Not the least of my hopes for the continuance of the teacher training work in our colleges and universities is that it will inspire our young men to prepare themselves for this quality of religious leadership. I am persuaded by my own experience that it is able to do so. God grant that it will!

CHAPTER XIX

WEST INDIES DEPARTMENT

Report of the Secretary

REPORT OF WEST INDIES, CENTRAL AMERICA AND NORTHERN SOUTH AMERICA

By AQUILA LUCAS, Secretary

This convention marks the close of the seventh year of International Sunday School Work to the British, Danish and Spanish West Indies, to parts of Central and South America. Operations were begun in February 1906 by a Commission consisting of Dr. Frank Woodbury, W. C. Pearce, Frank L. Brown and Rev. Edgar Capel. In Autumn of the same year it was followed up by the present Secretary who has spent seven months each year since upon that field. But since 1906 the work has been much extended. Guided by the map it is seen now to include Puerto Rico, the Danish Islands of St. Thomas and Santa Cruce, the British Islands of St. Kitts, Nevis, Montserrat, Antigua, Dominica, St. Lucia, St. Vincent, Grenada, Tobago, Trinidad, Barbados and Jamaica. In South America, the Countries of Colombia and British Guiana. In Central America, Panama, in its two divisions of the Canal Zone lying between Colon on the Atlantic and Panama City on the Pacific, and the distant Panamanian province of Bocas del Toro. Also Costa Rica and British Honduras. These lands do not limit our opportunity. Some hindrances in the past are now removed, so that Venezuela, Nicaragua, and Guatemala are as open for work as the countries which you have already operated.

Cuba used to be a part of this field, but during the triennium now closing, Cuba has been under another secretary. All this is a missionary field under missionaries from Germany, England, Scotland, the United States and Canada. Most of these fields are under-manned and the missionaries are over-worked. Their burdens arising from climate, racial problems, and a past history adverse to true religion make some of these faithful men slow to take up a new department of religious work, or to see that modern Sunday School methods, which God has so graciously blest to Northern countries is a most economic form of

labor for the world's salvation. Pastors in those lands are not aided by intelligent laymen and devoted women as in North America. But despite all their difficulties, many of these pastors are increasingly grateful for the broader vision of Sunday School possibilities which God has sent to them by your instrumentality.

Methods

used on the several parts of that field are based on those known to us here in the North, with an endless variety of adaptation according to local conditions. A convention for a whole island, country, or colony seems almost an impossibility. The workers in Sunday Schools are not usually the "well-to-do" in finance, and can ill afford to travel. Most of the dwellings are such as could not entertain delegates or visitors on the Harvard or any other plan. Much greater is the impossibility of workers on two or more islands encouraging each other by a united convention. The islands being from one to several hundred miles apart, and direct ship communication not being frequent, the expense both in time and money would be too great. In the past, church congregations have been used to looking on Sunday Schools as a source of revenue rather than as an object of investment or expenditure. Hence the schools spend little or nothing for helpful literature for teachers and scholars; much less can they come easily to a revenue for the successful working of a Sunday School association. These are serious hindrances to progress which we do not feel on more highly favored fields. The Secretary often wishes for a supply of books helpful to Sunday School teachers who come to him for personal conversation after the public meeting. In cities and towns denominational lines often seem very closely drawn, and the habit of "not going to another church" prevents many a teacher from getting the full benefit of a series of meetings which are being held. Hence local committees often send the Secretary to several churches rather than to one central.

Institutes of a thorough Sunday School educational character, using blackboard and drill, encouraging questions and the use of note-books have been made very useful in town and cities. In rural neighborhoods the one-day District Convention with from two to four sessions has been found most acceptable. The devotion and spirit of inquiry in these sessions have shown that the people were susceptible to such education. Addresses to the Sunday School are an oft requested work. This is not a five or eight-minute address, but with the use of blackboard, or chart, or song, is made evangelistic for the scholars and

educational for the teachers. Pastors and day-school teachers make many requests for addresses to the day-school. Not a long time is taken from the regular lessons. Most of the scholars belong to Sunday School and generally the principal and assistant teachers are foremost Sunday School workers. Such day-school visitation is made useful to both scholars and teachers in a degree to which it could not be where the Bible is less used in the schools. Every Sunday the pulpits are open to the Secretary, so that parents, and church members who have been indifferent to Sunday School claims, may be reached and made to feel the value of this great Movement to Home and Church and Nation. Out of these many public services arise hundreds of personal interviews from apparently hungry souls desiring to know more, that they may do better. "In season and out of season" is a Pauline phrase well befitting a Secretary's work. Enthusiastic instruction and encouragement in this work waken harmonies in the souls of teachers, parents and others, and the grateful echoes come back again in many a spoken word and written letter. By these many methods all departments of modern Sunday school work have been diligently pressed upon the peoples, and pleasing instances of practice are springing up all over the field.

Characteristics

distinguish each part of the field from other parts. Some of these islands are small but densely crowded with people, and the opportunities are great. Colombia has only been touched at its seaport of Barranquilla. Its interior missions are so distant and travel so expensive that the Secretary has never reached them. It is a great country, with millions of people, and its few missionaries merit all the encouragement which can be given them, and need it in their own Spanish language. British Guiana on its East Coast has proved the great value of District Association work. They report that weekly teachers' meetings have become general, the standard of Sunday School work has been raised, the schools are bound together in a more thorough sympathetic spirit and the annual District Convention is the most profitable religious assembly of the year. In Berbice, which is the most Easterly division of that country, the organization has drooped a little because of deaths and removals of officers, but there are gratifying instances of Organized Adult Bible Classes which would be an honor to Sunday Schools in more favored conditions. In Georgetown, the capital city, a series of Institute meetings brought out a group of teachers as appreciative Sunday School education as those which meet at Geneva

Lake and other favored places. A good beginning has been made in Teacher-Training classes, in the use of Graded Lessons, and especially in the Home Department. The recent health decline of President Rev. James Miller will be a great loss where workers of that kind are few.

Trinidad Association occupies a front rank by its annual competitive written examination for scholars in several grades. Usually East Indian scholars in the Canadian Presbyterian mission schools have stood first in winning certificates. In their missionary college the students are trained in the Bible and principles of teaching, so that when they become teachers and catechists they do superior work both in day and Sunday School. The day schools are under denominational supervision, though they work government standards and receive government grants. Religious teaching is given in early hour of day-school session and liberal use is made of the International weekly lesson and its daily readings. These means have given a thoroughness of Bible knowledge which would put to shame many scholars in our Northern Sunday Schools.

The Isthmian Association of Panama is formed of American Sunday Schools under a noble band of American men and women who have done a great work of religious preservation during the construction days of the Canal. The Canal Zone is in transition from the construction to permanent conditions, and the Association's officers are looking diligently to the Sunday School interests amid these changes. Their conventions are held regularly and they rejoice in their connection with the International Association. But in addition to the American Sunday School work on the Isthmus, there are large colored Sunday Schools under faithful English and American pastors. This feature of work has not been overlooked, but these pastors ask more help in their effort to raise the standard of their Sunday School work. They have been very appreciative of the help already given them, but ask a larger portion.

Jamaica is one of the fields fullest of Sunday Schools, and of brightening promise from the work done for their benefit. In the city of Kingston there is not that universal adoption of improved methods, nor the apparent high estimate of the possibility of the Sunday School value to the churches, but there are some very choice instances in which pastors and superintendents have tested the principles advocated, and are reaping a rich harvest in the salvation and upbuilding of their young people. Improved grading and use of Graded Lessons, an emphasis on the Elementary Department, and other signs show that the good seed is taking root. In the rural neighborhoods, the district conventions have had an excellent educational influence towards a higher stand-

ard. So much is the benefit discernible that the committee ask if a longer time of the Secretary's service can be granted them at least for one year that similar organizations may be established in other districts.

But nowhere is the Sunday School being made a more effective missionary instrument than in Puerto Rico. The American missionaries are proving that "the Sunday School is the best field to work in, and the best instrument to work with" in saving and educating a people for the Kingdom of God. My recent visit to Puerto Rico was planned by local officers for the mountain districts chiefly. Accompanied by the Rev. Edgar Humphrey, one of the missionaries, a series of Sunday School conferences were held in towns and villages. When under Spanish rule this people had no open Bible and were strangers to that life which now makes their faces beam with joy. There are multitudes who still walk in the old and sinful way, but when one sees the host of little children in Elementary Departments, and young people showing a pleasure in Sunday School equal to anything we can see in North America, and adults who came to the truth later in life, we see an illustration of the Sunday School as a nation builder. Young people who have not long known these joys are eager to go out at another hour of the day to teach a class of children in smaller places. Native students from the seminary are learning that the Sunday School as well as the preaching service is worthy of the best they can do. The week-night conferences in those mountain villages brought large congregations together, and gave a fine opportunity of showing the opportunity business men in the Sunday School. Many were the signs that the "field was white to harvest," and I did not wonder that an earnest missionary said 'I wish the International Executive Committee could see our work, and learn that many other places which we cannot reach are just as open for this work, as these were not long ago. Our Island needs a Spanish-speaking Secretary enthusiastic for a work like this and needs such now.' This is a fine opportunity for a wealthy Christian to come to their aid with money for a few years.

Some Results

Only some, and these cannot appeal to you in cold print as they would if you could see and feel the work on the field. There are gracious signs of a deepening of interest in the inner life of many a teacher and others, of an increased usefulness of the Sunday Schools to the churches and an extension of God's Kingdom by this means.

CHAPTER XX

MISCELLANEOUS CONFERENCES

**City Sunday School Work—General Secretaries and Field
Workers—Ministers'—Sunday School and Social Ser-
vice—Graded Sunday School Lessons—Worship
and Music—Rural Sunday Schools—Sun-
day School Evangelism.**

CONFERENCE ON CITY SUNDAY SCHOOL WORK **The Pittsburgh Plan**

MISS CORA B. DICKEY

I present the Pittsburgh plan because it differs from other places. We have a board of managers of twenty-four men; we have one paid secretary; and we have a central office. We have a chairman and an associate chairman, and a secretary and a treasurer for our four officers. We have elementary, secondary and adult superintendents. We do the big part of the work from the central office. We have one regular convention in every district.

The New York Plan

HERBERT L. HILL

The New York plan is one adjusted to New York. We have a charter from the state; we have a board of directors of twenty-five men selected from the different denominations. We have a general fund and a special fund: the special fund cares for my office; the general fund takes any contribution the Sunday School makes. One fund provides the wagon and the other the axle-grease.

.Should the City Association Foster Physical Activities?

MR. M. W. MILLS, Chicago

I answer yes. Religion calls not only for impression but expression, and children can express their religion through physical activities. If we can teach our young men high standards of character by means of sport, we will not have so much graft and other criminality. We

believe that it is just as dishonest to get first-base dishonestly as to do any other dishonest thing. And the girls need the same kind of work.

City Association Publicity

MARK G. HOLTZMAN, Minneapolis

I limit my topic to the newspapers. If we can impress upon them the fact that a great number of people are interested in Sunday School work we can get larger recognition. We should cultivate the city editor, the religious editor, and the reporter in charge of the city news. It is better to handle matters from the local office than to have somebody designated as publicity chairman. Have your stories typewritten and copies made for the papers. Have your matter double spaced, and provide wide margins. Give the real meat of the matter in your article; don't give a lot of editorial stuff; and do not worry over what they may leave out, keep on sending; and when they give you a good square deal thank them for it.

The following resolution was adopted: Recognizing the strategic position of the city in Sunday School work, and believing the time has come to foster organization in our large cities, we recommend to the International Association that a leaflet on the principles and methods of city association work be prepared and issued.

CONFERENCE FOR GENERAL SECRETARIES AND FIELD WORKERS

The Secular and Religious Forces Coöperating

MR. JOHN L. ALEXANDER

The thing that we really have before us this afternoon is the idea of Bible study in connection with high school students. We must remember that there are four sides on which a boy or girl must be educated in order to be educated in a good, all-round way,—physically, socially, mentally, and spiritually; and if a boy or girl does not get religious instruction, then it is quite certain that that boy or girl is not going to be educated in the real sense of the term. So we are coming to think very largely of this subject narrowed down to these terms: "Bible study and the high school boy or girl," or "Bible study for the boy or girl of high school age." We must be careful in what we do along this line. It seems to me that we should not try to work out too many experiments. There are two plans running now, one in Colorado and one in North Dakota: I am not going to say which is the better;

that is for you folks to determine. The thing that I want to emphasize is that whatever we do, we should be very careful how we do it.

Relationships with Kindred Forces in the Field

REV. GEORGE P. WILLIAMS, D. D.

The work of the American Sunday School Union is missionary work, pure and simple. Its work is to go out through districts heretofore unreached, among boys and girls who have in the past known nothing of Sunday Schools, known nothing of the Word of God, and had no ideals save those that were implanted in them by the sights in the surroundings in which they lived. In doing that work there arises the question as to just where the work of the American Sunday School Union ends, and the work of the International Sunday School Association begins. There also arises the question as to just where the educational work on the part of the American Sunday School Union ends, and where your work begins.

Finances. How to Secure. How Much

ARTHUR T. ARNOLD

It seems to me to be one of the tests of efficiency on the part of a secretary to prove that he can see that money is raised rather than raise it himself. We must put into our work business methods. Be sure that the books are kept by a competent accountant. Let service appeal rather than make a financial appeal. It is a mistake to be everlastingly ding-donging people for money. Court the business, the professional and the educational men. Let the money come through the regular channels. Be careful about treasurers. When you write a letter put as much heart into it as you can.

MINISTERS' CONFERENCE

Training the Sunday School for Neighborhood Service

REV. MYRON E. ADAMS, D. D.

Our idea is to make our church a force in the community by dealing with all nationalities. We have twenty-six nationalities at the present time in our church activities during each week. We try to organize our church work in such a way that we deal with the life of the community from the cradle to the grave. I do not mean really the people in our church, but I mean the people in the community, who come

from every place in the world,—India, China, Japan, Korea, and all the nations of Europe. We begin back with our cradle roll. When that child gets to be four years old we bring him into the kindergarten, and thus keep him in the church. Every day in the week except Sunday morning we have anywhere from 50 to 80 children between four and six in our kindergarten. When the child becomes six years old we grip him again. We put those children into an industrial school where they are trained in the keeping of a home, sewing, cooking, etc., with appropriate training for the boys. We put the boys into our business club, and let them stay there until they are 16. Then when the children get to be 15 or 16, they do not want to stay where they are any longer; so on Monday night we open up a school for the people of the neighborhood. Having thus taken care of the young people, how can we get the men and women of the community in closer touch with the church? In the first place, we have broken down opposition upon the basis of service. We have not lowered our standards of theology; we do not preach either the liberal or the orthodox idea; but we have simply done what Jesus Christ would do if he were in that community.

Training the Sunday School for Coöperative Service

REV. WILLIAM CHALMERS COVERT, D. D.

The live, alert, spiritual force in the church today is the Sunday School force. In our effort to find out where we can get leaders we will always find them rooted in the Sunday School; and we find that the live, vital current that moves up through the various organizations of our churches comes originally out of the Sunday School itself. If we want to keep a thing alive, the thing for us to do is just to hook it onto the Sunday School. So we are hopeful because we know the Sunday School is a live, alert center; and we know also that we can appeal to our Sunday Schools. You will always strike a responsive chord when you get up alongside of a Sunday School; it can be appealed to; and it is a hopeful thing that the initiative in the larger things is to be found so frequently and generously in our Sunday School.

Training the Sunday School for World Wide Service

REV. CLELAND B. MCAFEE

Training the Sunday School for world-wide service means, of course, turning the eyes of the Sunday School to the world's field. The Sunday School that does not do that thing has of course lost the larger measure of Christian enthusiasm; and the church that simply looks out

upon its own little local community has not gotten the breadth of vision it ought to have. I do not know anything that some schools with which I have had to do have needed more than that, to get a wide horizon, to get interests that were world-wide. The average Sunday School needs training in the world vision, in intelligence, in knowledge of the world's field.

REV. W. S. MARQUIS: I think there are three things at least that we must employ if we are going to train the Sunday Schools for world-wide service. (1) We must interpret the Bible as a world Book. (2) We must bring the world into the Sunday School. (3) Then we must take the Sunday School out into the world; and the crowning joy of all is to send a missionary from your own church, one taken out of your own church.

REV. GEORGE H. TRULL: If the Sunday School is to be trained for world-wide service, there are several things that are essential. (1) The curriculum of the school must be planned so as to give a world-wide vision. (2) We need teachers who have a world passion. Go to the average Sunday School, and what do you find? You find a great many teachers who are not interested in the missionary proposition, and consequently they cannot teach what they do not know. (3) We need world-wide intercession. (4) Teach the children that this is a world enterprise. (5) The necessity for securing recruits for missionary service.

THE SUNDAY SCHOOL AND SOCIAL SERVICE CONFERENCE

The Social Material of the Old and New Testament

DEAN SHAILER MATHEWS

There are two great passions in the world today, foreign missions and social service, and when we seek to make the one supplant the other we fail. The work is one. We must save folks or we will not save the world, and we must save the world or we will not save folks. The church is the spreader of the gospel, and the gospel is not a program of duties or reform, but it is a message of the way God is going to work to bring these things to pass. The heart of the whole gospel is "God with us," and to separate the social and the saving relations of the gospel is working reform against God's plan. There is only one gospel for society and the individual. We have been trying to separate

these, to pull them apart. God does not thus work and neither should we.

The New Testament is not interested in the social mass but in the individualistic salvation. We are today in a struggle with these two facts, national and individual salvation, and we are likely to fall into error if we are not careful. Christianity in the New Testament has no social program whatsoever, there are no social teachings built into the teachings of Jesus. Christianity is a religion, not a sociology. God is our Father and, therefore, we are related to each other. The Old Testament deals with national salvation; the New Testament sets forth the finality that man is saved when he is fully social.

Training by Service

ALVA W. TAYLOR

The child is born in the kingdom of God as in the family or state. He is not born religious or moral any more than patriotic, but will grow up in all these things if trained. He should grow up in the kingdom as in the state. The social instincts come right along with the child, and with training can be helped to express themselves. The most dangerous man is the individualistic individual. Religion has to do with God and man; no man can be religious alone. Education is a development of the child as a member of society, not for society. To become a musician the child must be trained as a musician. The Bible must be taught so as to train the child. The child must be so trained that utility and morality will not be estranged.

The Organization of the Sunday School for Social Service

GEORGE T. WEBB

We have come to the time in our Sunday School when our teaching must be put to the test. The need is to teach the child to see how to help others, and to think of others. We will have to interpret the gospel in terms of social service. When it is in the gospel, give it in all of its force, but do not lug it in, thus distorting the lesson. The Bible school must be more than a school for teaching. Every class must have a social program.

The following recommendation was passed:

We recommend that the committee selecting lessons and the Sunday School Council and editors of Sunday School literature be requested to include social service lessons in the regular courses, and that the courses be outlined dealing with institutions, social principles, social duties and social activities.

CONFERENCE ON GRADED SUNDAY SCHOOL LESSONS

New Statement of Principles Underlying Graded Lessons

REV. E. MORRIS FERGUSON

Without attempting to meet the objections leveled against the graded lessons, let us consider some of the aspects of the system and the principles which they involve.

1. *The Aim as a Whole.* What is the purpose of these 884 lessons? The answer is, Salvation. We desire that the souls of our pupils, guilty before God, may be forgiven by His grace through Christ Jesus, their Savior, regenerated, and led to accept the salvation offered them in the gospel. All that the evangelist seeks, we seek; nor do we suppose that education or environment can bring salvation apart from divine grace. We stand on the apostolic platform. But with the present salvation of our pupils' souls we seek also the continuing salvation of their lives. We desire that the whole pupil—physical, mental, spiritual, social,—may be saved, and that his conversion may be a normal event in his unfolding life. From four to twenty, without cessation, the seventeen years of graded lessons pursue this aim.

2. *The Place of These Lessons in Religious Education.* We see today that the Sunday School hour at its best can give but part of the total religious education our pupils need. The church rather than the Sunday School must be the center of local religious education. In that education the graded lesson course will have a part, perhaps the leading part. Other correlated lines of effort must complete the work.

3. *The Mechanism of the System.* In operation in a particular Sunday School, five principles may be noted: (1) *Adaptation.* The lessons are already adapted to the needs of pupils of each age, and we must grade our pupils to receive the lessons as planned. (2) *Progression.* If each pupil, as he grows from year to year, is to get these lessons in regular order, they must all be taught simultaneously now. (3) *Permanence.* If the lessons are to be well taught, grade by grade, year after year, we must have permanent teachers, repeating their work with new pupils; and we must promote our pupils once a year from grade to grade and sometimes from teacher to teacher. (4) *Independence.* To maintain adaptation in each grade, there must be no attempt to unify or correlate the several lessons taught in different classes on one Sunday, except at festivals and then only in the lower grades. (5) *Completeness of Structure.* Where all grades cannot be formed, the structure of grades should be maintained, leaving some unfilled with classes at present.

4. *The Adaptability of the Lessons to Field Conditions.* It was necessary that the mechanism thus outlined should first be supplied with the full set of seventeen courses. No other plan would have enabled the movement to realize its ideal. Now that the structure is nearly complete, we must adapt it to the field, where half our schools have not more than five or six teachers each. This can be done without compromise of principle, by expanding our grade unit from one year to three years, giving five courses with the beginners' two-year course, instead of seventeen. The work of preparing this simplified graded system is already under way. It will not supersede the present graded system, but it will adapt the graded principle to use in all Sunday Schools.

"Graded Lessons Adapted to Every Day Life"

MISS NANNIE LEE FRAYSER

Kindergartners know, and even the most critical people tell us, that the one religious institution in education today is the kindergarten. Its very rule and foundation is in the spiritual. There is no difference between the teaching in the kindergarten and the teaching in the beginners' lessons in the new graded course, so far as endeavoring to develop the spiritual life of the child is concerned.

I wish I could tell you some of the things in the daily lives of some of our pupils. There has been the power of self control in the hard situation; determination to speak the truth when it was easier to tell a lie; withdrawing from the crowd where there was an unsavory story told; doing the straightforward, honest, splendid thing that we have a right to expect from a boy who fights a battle over the hardest things in his life. I might tell you some of the things the girls have done who have given us at least a glimpse of Christian service. These girls, first year senior girls, have voluntarily resolved themselves into a teacher training class, seeking the best teacher they could find, willing to give up the time from their busy, happy lives, during the week, to study three hours on a stretch, because they say they want to teach some day, and they dare not do it without coming to it with the best preparation they know how to make.

MRS. M. F. BRYNER: In contemplating this convention I wrote to the elementary superintendents of the states and provinces asking ten simple questions, whether they expected to attend the convention, etc.; can you report spiritual results from the use of the graded lessons? It was perfectly astonishing as the answers came in to notice how

many of them mentioned particular results with the junior graded lessons, because last year was the first year that it had ever been possible to teach that fourth year course. As I gathered those answers, I was very strongly impressed with the statements regarding the beginners,—they are drawn so much closer and know so much better the Heavenly Father. When it came to the primary children, one teacher went so far as to say that those little people wanted to acknowledge Christ by uniting with the church before she had fairly completed the teaching of the third year primary lessons. And the juniors,—scarcely an answer but what said, “We see the largest results in the decisions of the children and in Christian living from among these junior boys and girls”; and I am sure these reports have been honest reports.

MRS. H. L. HILL: I know a school where the great majority of the pupils came from the homes of foreigners. When they came to Sunday School and were taught the graded lessons they were anxious to come, and when asked why they didn't come before, said they didn't know it was going to be like that or they would have. I visited a tailor in a tenement who could scarcely speak English, the father of some boys who attended the Sunday School, and he said, “I am glad to have my boys go to the Sunday School; they have more self-respect; they obey better: I can tell when boys who go to the Sunday School come here to play,—they act different.”

CONFERENCE ON WORSHIP AND MUSIC

The Place of Worship in the Sunday School

DR. BENJAMIN S. WINCHESTER

The end of Sunday School instruction is conversion. We must aim to bring our pupils into the kingdom. Education should develop an attitude, habits and activities. In connection with facts there are feelings that establish emotions. If the facts concerning Jesus Christ and his disciples do not stir in us emotions we should be careful to pray more. Music is one of the main things that arouse emotions. Music causes an expression of feeling, and prayer gives us an expression of feeling. We must plan our work so as to reach everyone, and we can reach a great many through music.

The Wonders of the Hymn Book

DR. EDWARD D. EATON

The hymnal brings all of us into the presence of a great living sanctuary. The great men of years gone by have written many of the most wonderful songs we have. The Wesleys were great hymn writers. Charles Wesley alone wrote 6,000 hymns. Let us go back to the year 1833 on the Mediterranean Sea. We find a man walking the deck of a steamer, the man is John Henry Newman, and he is composing "Lead, Kindly Light." Now let us go back to the Franco-Prussian war and stop outside the city of Metz. Here we find a German army singing "A Mighty Fortress Is Our God." About the same time we find Phillips Brooks composing "O Little Town of Bethlehem." John Greenleaf Whittier was the author of a song sung at the services in Oxford University in memory of the burial of Alfred Tennyson. The wonder of the hymnal is that the youngest child can be brought into closer touch with the Holy Spirit. You will never get boys to sing by shouting, Come on, boys! Sing out! You must enlarge certain phrases, and give certain emphasis to portions of them, and their own musical instincts will cause them to sing.

Essentials in Sunday School Music

MR. EDGAR H. NICHOLS

We must do away with the people who sing in our service simply because they have talent. If you are going to have the gospel in song you must have religious people sing it. We need good equipment; if we would have worship we must have order, and in order to have order you must have a superintendent who wants order. Your Sunday School music leader must love music. He must be able to teach songs and teach new songs in such a way that the people do not know they are being taught. If you would have good singing you must interest your people.

The Orchestra and Choir as Contributing Factors

MRS. CHARLES C. ROBBINS

To make the chorus and orchestra contributing factors in the music and worship of the Sunday School requires patience, understanding of child-nature, musical knowledge and ability to lead, coupled with the desire to serve the Master. Hired choruses and orchestras in Sunday School work give out just what they get, they get the dollar and give out the spirit of the dollar. The chorus and orchestra made

up of children and young people with the love of music in their hearts, and a leader who feels his responsibility as a director of souls as well as a director of voice or instrument, gives to the Sunday School or church the mightiest factor in the making of worshipful music.

CONFERENCE ON RURAL SUNDAY SCHOOLS

Some Suggestions on the Content of Teaching in the Rural Sunday Schools

PROF. G. WALTER FISKE, Junior Dean, Oberlin Theological School,
Oberlin, O.

How does the country Sunday School differ from the city school?

The Sunday School literature is largely compiled in the city and is urban, rather than rural. This is no criticism of the country. The city and country are essentially the same fundamentally, but differ as to methods of life, social conditions and environment. Therefore, the city program will not apply in the country. However, the social conditions are just as urgent as in the city. The rural life has developed a rural mind which must be recognized, and there must be adaptation to environment in religious work.

The specific aim of the Sunday School in the rural districts must be to adapt larger ideals. We do not claim enough for God. A larger outlook is needed, in which the individual and social life is comprehended. We must also remember that the recruiting force of the city is from the country.

Religious life is far more natural in the country than in the city. Nature worship is at the heart of mysticism, which when cultivated leads to God. Rural religion must express the spiritual of which Nature is expressive.

A socializing power is the need of the rural population. The Sunday School is the only power to do this.

CONFERENCE ON SUNDAY SCHOOL EVANGELISM

How Songs Make for Soul Winning

REV. JOHN C. CARMAN

Music with its rhythm pleasingly shocks the nervous system and catches the attention of the minds of all classes of society. The soul is susceptible and impressionable to truths couched in poetic form. Lyric poetry is different from other poetry. It is the rhythm which appeals to the nervous disposition and the mental make-up. In many

cases the Sunday School and church neglect the great value of music. How are we to find a leader who will be able to select the songs of the right kind that will appeal to everyone? Some of the best singers may be found among the children. A good song consists of good pure lines and lyrical words. We must be careful not to get cheap tones and meaningless words. If there is no desire to win souls in singing, music will not be what it should. Do everything you can to get good music, the kind of music that will lead people into the kingdom.

Christ's Commission and Our Program

REV. CHARLES E. MCKINLEY, D. D.

The one thing that the followers of Jesus Christ are to do in this world is to make disciples. There are some who say the chief business of an evangelist is to make converts, but Jesus did not put that first; He required that men be converted. But that is not the end. More men die converts than disciples. There are others who think the followers of Christ should make church-members, but when you set out to do that we are likely to pad our church-roll with unworthy names. The command was not make church-members, it was to make disciples. We must remember that when Jesus gave his command to His disciples He said "Go and make disciples of all men." Let me suggest a few reasons for thinking that although there is room for a great deal of evangelism, the most important thing is the work which secures men for the Master. The primary idea of a Sunday School is to make disciples. The type of evangelism for which our Sunday School stands helps to fulfill our Master's commission because it is not the work of specialists, but everyone can make disciples. It is not necessary that every service of the church should aim to make converts, but every service should aim to make disciples. It is important to remember that every service held in a church has been of influence in shaping the mind of a community toward discipleship. Often the membership of a church does not increase, but the Sundays go on from week to week. Churches are dying because they have no objective; let people believe they are to make disciples and they will have an object set before them definite enough to keep them busy always. This type of evangelism never gives up; it never yields a single soul on whom it has laid hands; it never gives up any one completely; it shows how to make a disciple no matter how old a person is. To make disciples of all people was Christ's imperial design.

The High Calling of a Sunday School Teacher**MR. CHARLES G. TRUMBULL**

I was very indignant sometime ago when some one said, "I don't believe many Christian people know the meaning of God's grace," but later I came to believe that that statement had more truth in it than I supposed existed. The high calling of a Sunday School teacher is to make known God's grace. If a large number of Sunday School teachers know very little about the meaning of those two words, how can they make it known? Let us consider the meaning of God's grace and see what our high calling is. There are two ways in which we teachers can present this subject. We all know we can give an off-hand definition, but what does the definition mean? One way to present this matter is the usual way, and the other way is the unusual way. Shall we tell the members of our classes that we have a Savior whose name is Jesus because He shall save the people from their sins, and then, after accepting Him as Savior, prove it by our own lives? The other way of presenting God's grace is to tell the members of our classes that we have a Savior, and if they take Him as their Savior that He can keep them, and He can keep them here in this life; that we may have a continued and sustained faith in Him. Are we giving them a message of that kind of grace? It is not just a beautiful idea,—it is an every-day possibility.

CHAPTER XXI

MISCELLANEOUS ADDRESSES†

Bishop C. P. Anderson—Prof. William A. Wirt—Dr. Peter Roberts—Mr. Fred B. Smith—Rev. John Timothy Stone—Rev. Edgar Blake—Rev. H. H. Meyer—Rev. W. H. K. Pendleton—Miss Anna C. Gordon—Rev. P. E. Baker—Hon. Richmond P. Hobson—Rev. H. M. Hamill—Bishop W. F. McDowell—Rev. F. E. Clark—Dean E. I. Bosworth—Rev. W. F. Crafts—Dr. Booker T. Washington—Mr. Hugh Cork—Rev. Walter A. Snow—Mr. E. C. Knapp—Rev. E. W. Halpenny—Mr. D. W. Sims—Rev. John C. Carman—Mr. E. K. Warren—Bishop J. C. Hartzell—Mrs. J. A. Walker—Rev. S. D. Price—Rev. A. M. Williams—Mr. J. W. Kinnear—Mr. H. J. Heinz—Rev. Charles E. Scott—Miss Margaret Slatery—Mr. J. A. McDonald—Mr. Marion Lawrence.

"JESUS SHALL REIGN"*

BISHOP C. P. ANDERSON of Chicago

I base my sermon tonight on these words of St. Luke, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

The primary purpose for which the church exists in the world is to make Christians out of those who are not Christians; and Christians are made by imparting to them the knowledge of the only true God; by incorporating them into the church, the body of Christ; by developing their spiritual lives, and by producing religion and righteousness in the world. It will not do to reverse the order. It will not do to try to make the world righteous first, and then make it Christian afterwards.

The prayer of the heart is, "O God, show Thyself!" Christ is the answer to that prayer; and if the world or the individual wants to know what man ought to be like, look at that Divine Being who walked

†This chapter contains epitomes of the various addresses which were delivered in Medinah Temple.

*This was the theme of the convention sermon delivered at the opening session.

up and down the lanes and streets of Palestine. Somehow, we have had in our minds the thought—I do not know whether I can give proper expression to it or not—that Christ is dead; that He lived about 2000 years ago, that He died, and that we have a pleasant memory of Him; a richer memory, probably, than we have of Marcus Aurelius or Epictetus, but notwithstanding, only a rich memory of a man who has lived and died. I tell you, that is not Christian. *Jesus lives!* He is at the head of His church now. He reigns now. The church is life. God is life. There is a transforming power in the world that is life. The church is not a Free Mason society, or a human organization, or an ethical club, or a social service club: it is far more than all that; it is the body of Christ; and it stands today for a power that can transform the individual and regenerate human society.

To whom was the charge given to preach and to teach? Exalting the Christian ministry as I do, I want to point out, nevertheless, that the commission to go into all the world and make Christians, and preach and teach Jesus Christ, was a commission that was given to the whole body of the church. The great function of propagating the Christian religion is something that belongs to every person who claims that he is a disciple of Christ. I do not mean for a moment that every person is to get into the pulpit, and preach; I do mean the spiritual responsibility that rests upon that great body of the church that you and I call the laity for being witnesses to Jesus Christ. I think if there is one thing that is needed in American Christianity, in the twentieth century, more than anything else, it is the fresh realization on the part of the laity of their spiritual and evangelical responsibilities. The whole work of the church cannot be done by the ministry.

I know you will not mind my stating a few convictions of my own, even if you do not share them. One of my convictions is that we have probably too much preaching in our time, and too little teaching. We have too much in the way of exhortation, and too little in the way of definite instruction. We have too much in the way of mere culture, and too little in the way of genuine conversion in the Christian pulpits of the land. We have too much ethic culture, and too little definite experience in the religion of Jesus Christ. Ethic culture is a good thing, but so is horticulture; and I should as soon expect to be saved by one as by the other. I tell you, the world is full of sin and iniquity, and no doctrinaire kind of treatment is going to

handle the situation. Nothing but the blood of Jesus Christ cleanseth us from all sin.

Coming to the Sunday School, then, as a means of imparting religious education, I want to pay my tribute to Sunday School teachers as being among the greatest assets of the Christian church; but I want to say, nevertheless, that if we are to meet the conditions with which we are surrounded, the Sunday School teachers have got to become more expert and much more efficient than they are. Our teachers in the public schools have to do two things: (1) They have to learn the body of truth that they are to teach. (2) They have to go to a normal school to learn how to teach it. Now, I think the great body of Sunday School teachers need to take a fresh grip upon the subject along these four lines: (1) They should learn that body of truth that they are to teach. (2) They should acquire the art of teaching it. (3) They should set a good example. (4) They should bring to their children a winsome personality. But there is one thing left out,—“in every home.” The home was the first church; it was the first school; it was the first federation; and all the schools, federations and churches that have been born cannot relieve the home of the responsibility that God placed upon it.

I sometimes wonder whether a divided church can preach and teach Jesus Christ as He ought to be preached and taught. It is a divided church that finds the missionary problem hard. I look off into the distant future, not so distant either, and two things stand out to me as being inevitable: (1) Democracy is coming; it has come; it is here in the United States; it is in England, France and Germany, and it is coming in Russia, China and Japan. Democracy is coming. That seems to be inevitable. (2) Sectarianism is going. Sectarianism is as doomed as Cæsarism. Now, right along this line, is it quite true that democracy rests somewhat uncomfortably in the bosom of the Christian church as it finds itself today? Well, if democracy is coming, and if sectarianism is going, and if democracy is proving restless today in the presence of a sectarian Christianity, does it not behoove us to look away out afield, and take large and broad views of the responsibilities of the situation under which we are living, and try to bring about such a converging of the positive forces of Christianity as will give to the future democracy a soul, a conscience, and a Christian ideal? That is our program.

THE PUBLIC SCHOOL COÖPERATING WITH THE SUNDAY SCHOOL

PROF. WILLIAM A. WIRT

I shall confine my remarks to the work we are doing in Gary, Indiana. The Gary schools are trying to make the city a fit place for the rearing of children. The cities have never been good places for the rearing of children. Horace Greeley said a generation ago that grass would grow in the streets of the cities in the second generation if it were not for the replenishing from the rural population. The city is a fine place for the strong man or woman; it furnishes superior opportunities in commercial, industrial, social and intellectual pursuits,³ but at the same time it furnishes special opportunities for vice and destruction to the weak man or woman. Those rural communities cannot go on indefinitely replenishing the city's population by sending their best. Social observers have already witnessed in almost every section of this country a marked deterioration of the rural population, and it is due to that constant drain of the best rural blood into the city. I believe that the city can be made a fit place for the rearing of children. We have learned how to solve the problems of getting pure water and sanitation, and we can learn how to solve the question of making the city a fit place for the rearing of children, and it is going to be done by giving them a pure life just as we have given them pure water and pure food.

I do not know of any public school that is in session for more than five hours a day, for 180 days in the year, which is only 900 hours, and of that time 100 hours is given to unsupervised play on playgrounds, which is little better than playing in the streets and alleys. There are 365 days in the year, and the schools do not have the city children for two and a half hours a day; where are they the remainder of the time? I do not believe that the average city home occupies the time of its children for more than ten hours a day in sleep and activities incident thereto, and three hours a day for meals and activities incident thereto, and three hours more in work about the home, and that is only sixteen hours out of these twenty-four; the schools have them for two and a half hours a day, and the church and the Sunday School and all the other agencies have them for ten minutes: where are the children the other five hours? They are in the streets and alleys; and yet the public schools are censured for not developing the children. The street and the alley are most efficient schools; the trouble is they educate the children in a wrong direction;

the things they teach they teach more directly and effectively than the public school and the Sunday School. Now, if we are going to make the city a fit place for the rearing of children we must provide a sufficient quantity of wholesome activities for the children, we must substitute something for the street and the alley. One difficulty with city life is this, the people who dominate our institutions were never city children themselves. But we are making headway. I do not know of any reason why the child welfare agencies in every city should not occupy the time of every boy eight hours a day in all types of wholesome activities. I have shown you a representation of a school in Gary; it costs no more to build that than to make the ordinary provision, and the reason is that we take care of two or three times the number of children in the same plant. One set of children comes to school in the morning for two and one-half hours of regular school activities; then they go to the auditorium for auditorium activities, and some of them to the church, and some of them to the Y. M. C. A., and some of them to the public libraries, and others to their homes if their mothers need them. Then another set of children enter those school-rooms who have been in the churches, the libraries, the recreation parks, the Y. M. C. A., or helping their mothers at home. The important thing is to get a program so that the school may serve as a clearing-house for children's activities. There is enough money and human energy being expended in every community to occupy all the time of all the children for eight hours a day. And the child must be gotten into a frame of mind where he does not look upon going to the public school or the Sunday School or any of these agencies in the light of doing time. I do not believe that any sort of religious education on the week-day will take the place of the Sunday School, but I do believe that if you will keep the boy and the girl busy during the street and alley time you will have a higher type of boy and girl for your Sunday School activities.

THE SUNDAY SCHOOL'S RESPONSIBILITY TO FOREIGN SPEAKING PEOPLES

DR. PETER ROBERTS

The question of the foreign speaking people is one that concerns everyone who lives in the United States and in Canada. When a million and a half of people enter North America in one year it means an influence upon the social, the industrial, the educational and the religious life. It has been truthfully said that we are an immigrant

nation. Mr. Dooley says that the difference between us is that we didn't all catch the first ship. If this vast throng is to be a blessing it must be helped by the Christian forces. The first impression made upon the foreigner is at Ellis Island and other ports of entry. Eighty per cent of all the immigrants coming into the United States pass through Ellis Island. It is nothing unusual to have 5,000 souls rush in in one day. There are inspectors there who are a law unto themselves in interpreting the regulations. They have various tests of the physical and the mental organism, and I think they oftentimes miss the mark. An Irishman came in, and an inspector asked him, "Suppose I gave you two dogs and Dr. O'Hara gave you two dogs, how many dogs would you have?" He said, "Five"; and they marked him mentally deficient and turned him aside. The representative of the Roman Catholics found him in the detention room and asked, "Don't you know how many two and two are?" "Sure I do; they are four." "Why did you tell the inspector five?" "Well, what will I do with the dog I left in Ireland?" An inspector asked an Italian girl, who had never had a day's schooling, to count twenty backward, and the excited girl failed, and they marked her mentally defective. It is easy for you folks, who have juggled with figures for many years, to count twenty backward, but begin with the letter "M" in the alphabet and go backward! it is just as easy for you to do that as for that girl to count twenty backward. We need to protest against such puzzles being given; the thing is not fair. A protest should also be made against the congested conditions there. I have gone into the detention room in Ellis Island, where 600 men are kept on three tiers, when the thermometer has been up in the eighties and nineties, and those men had to stay there all day and all night long—a condition that is inhuman—and there should be a protest on the part of the Christian people against giving such an abominable place to the immigrants.

The Sunday School can give these people examples in personal cleanliness. You can preach to them all you have a mind to, and you can pray, but until you are ready in the spirit of the Master to come into touch with them you will never change their lives. Some of you ladies live where foreign speaking peoples are,—have you known them as sisters of yours? We want men and women with the high standards to believe that these foreign people are their brothers and sisters, and in kindness and sympathy offer them service and example. We should do better than Aurora, Ill.; I found there a group of sixty Roumanians living on Main street, how they lived God only knew. I went to the doctor at the head of the health department and asked

him what he had done about it. He said, "I brought it before the council, and the council passed a resolution that every one in Aurora ought to take a bath every week." Such a course will never solve the problem; these people want examples and to them they will respond. Where do these people live in the great cities? There you will find more saloons and brothels and dirt than in any other section. Why? because we neglect the foreigner and say that anything is good enough for him. We must give the foreigner just as good a chance to live clean lives as we have.

In the industrial life of the nation we are suffering through the foreign speaking people. For every native born American killed in the mines of Illinois there are five foreign speaking people killed. Why is it? Because these men do not know how to read the regulations of the mines. When I was down in Kentucky I went into a mine and found a big Montenegrin in one of those chambers, working in a foot of water. I asked the superintendent, "Will a Kentuckian work in water?" "Oh, no!" Wherever there is danger and dirt and disagreeable conditions there you will find the foreigner every time. I know a plant within a hundred miles of this place where they have wet grinding, the steel products have to be polished; the foreigner is the man who does the polishing, and he lasts two years. They get them because they are "greenies," they don't know the danger exactly. I hope to see the day when a law is passed making it a crime for any one to put a man at any job that is dangerous without telling him first of all what the danger is. We must train these people in American institutions and government, and to do so we must come into contact with them.

THE SUNDAY SCHOOL AND MEN

MR. FRED B. SMITH

Sometimes I wish we could hold a convention where we would not talk about what we have, but what we have lost, what we have not. I charge you leaders of the North American Sunday School movement this morning with having lost at least fourteen million men who ought to be related to the Sunday School, but who have drifted away. And remember this, the loss is still going on.

What kind of a message must the Sunday School bring if we are to hold fourteen million men and women we are not holding now? Three things are absolutely fundamental and essential. (1) There

must be a decided masculine program in all our teaching and in all our preaching. I do not know why it is, but out on the street there is an impression that to be a downright Christian means that you are a sort of soft, sickly mush. I hardly know why that is; and yet perhaps I do. I say to you that the folks I knew out yonder on the picket-line have an impression that to be a downright, out and out Sunday School man is an indication of softness. If you are to hold men, let real masculinity dominate your program. That means a specialized program for men. Ten years ago I would not have spoken as I do today, and ten years ago you would not have listened as you do today. I want to say today that any man between the age of sixteen and sixty who is thoroughly happy in a Bible class with his sister, his wife, his mother and daughter, has something wrong with him, and he ought to be taken to the doctor. Of course, when a man gets over into his second childhood you can work him in anywhere; and any man of forty who is pleading for a mixed Bible class is in his second childhood.

In the next place, if we are going to hold these men—and I know it as surely as I stand here—we must do one thing, namely: In our teaching and preaching we must accent the major sins of this generation rather than the minor sins. Now, look out! Any cheap teacher who will go out and work on the surface, dangling with little minor sins, with tears in his voice and tears in his eyes, is an enemy of the kingdom of God in this day. You cannot fool men today on that. Do you want to know what I mean? I will give it to you straight. Card-playing, dancing and theater-going are not the cardinal sins of the twentieth century; and to work on the surface, beating somebody over the head about card-playing, dancing or theater-going, is simply dealing with the minor issues of this day. Do not misunderstand me. I will be called a heretic if any of those cold, chilled steel theologians are here; but I am ready to take it. I do not dance. There is a physical reason why I do not. My arms are not long enough. I do not play cards, and I cannot remember anything about when I have been to the theater. But I do not want to be misunderstood. I believe those things are utterly silly for a man who has given his life to God. But I do want to say to you that to hammer away at those things, and let the greater sins of this generation go untouched, is to turn the tide against us more and more.

If you would hold men, throw down a slogan big enough to make men tremble in the presence of your program. If you come out with a soft ditty, they will not play your game; but if you come out and

throw down a slogan that calls upon men—as Garibaldi called upon men—to suffer, to fight, and to die, if need be, there will be candidates. God bless you, and help you to make a place for fighting men in the Sunday School.

THE BIBLE IN THE HOME

REV. JOHN TIMOTHY STONE, D. D.

The test of the nations is their loyalty to God's Word. The nations which have honored God's Word, and which are honoring God's Word, are the nations which have His blessing.

The state will never be guided into ways of constructive peace and permanent development through society's aim and desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the state or the nation until that reform begins at the fireside. There is no chance for men to do, in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister, must do. The Bible is the one great power which God has given to us, to instruct us how to lead our children and build our homes aright; and without the Word of God there is no dictionary to give to us the words and comprehension which constitute the vocabulary of the literature of Christianity; there is no other book which gives to us a relationship to the great natural world in which we live, a knowledge of individual life that we may relate our lives to the individual life aright, and a constructive, earnest purpose to follow the principles which are incarnate in Christ's teachings.

What the Bible wants is a chance to speak for itself. What God's Word wants is a chance to show us our littleness, and the goodness of God. The trouble is we talk too much about what other people have to say about the Word of God, and do not take time enough ourselves, as Christian workers and leaders, to let the Word of God talk to us. We go to a newsstand and buy a recent novel. Why do we do it? We say, "I am tired, and I need the recreation of this novel." What do we do? We read it through, frequently at a sitting, and there may be three hundred and fifty pages in it. We say, "I cannot give but this afternoon to it"; and we read it through. How many books of God's Word do we, as Christian workers, read through at a sitting? There are a lot of books you cannot get the purpose, power and spirit of without reading them through.

Men and women, we must put the Bible in the home. It is not merely a question of putting it into the Sunday School, as a substitute for the home. The work of the Sunday School is not to take the place of the home. It must take that place, in many instances; but it is not a substitute for home training; it is a supplement to home training. We need an adjustment of the present method in our Sunday School policy in such a way that all those who may differ as to methods and in theory may somehow be brought to the place where there is an interrelationship between all methods of study and all conditions of study, so that children in the same home can study the same part of God's Word. There is no reason why, in the most definite work of a graded system, or any other method of work, there should not be in our Sunday Schools a relationship with actual parts of God's Word, for at least a portion of the time, between the parents, and the same work which the little children are studying. And it must come.

THE SUNDAY SCHOOL A NATIONAL ASSET

REV. EDGAR BLAKE, D. D.

It matters not what the resources of a nation may be, or how intelligent and strong its citizens, there is no guarantee of its perpetuity save in the moral integrity of the people. As a nation we have lost our respect for religion, our reverence for the Sabbath, our regard for law, and our enthusiasm for the higher moralities of life. Life has lost its sacredness. The gunman is abroad in the land, and murder is twenty times more frequent in the United States than in the nations of western Europe.

America's greatest menace does not lie south of us. Mexico is the least of our real troubles. We have nothing to fear from those splendid Yankees of the Yellow Sea, whose representatives we welcome here tonight. Leave it to the Sunday School forces, and we will settle our misunderstandings with Japan beneath the cross at Toyko in 1916.

America's greatest menace comes from conditions like those that obtain in Colorado, Michigan, Montana, Massachusetts and West Virginia. These are the symptoms that threaten the nation with disaster. America's greatest need is not a new tariff, or a new currency, or a new anti-trust program; a new army or a new navy. America's fundamental and greatest need is for a deeper reverence for the sanctities of life. *The Wall Street Journal* has very aptly

and very truthfully said that America's greatest need is a revival of old fashioned religion, the kind our father's practiced.

The Sunday School with its fifteen millions of boys and girls and youth, standing as it does, and working as it does, for the Christ ideal in life, is our one sole hope. Thomas Jefferson, with fine prophetic vision, said: "The Sunday School provides the only legitimate means for avoiding the rock on which the French Republic was wrecked." The Sunday School is not merely a convenience for conserving the institutions of the church. It is an absolute necessity for the preservation of the national life. Its organization may be poor, its equipment inadequate; its educational ideals and methods obsolete; nevertheless, it represents the profoundest educational moral and religious movement in America. The men and women whom you represent here to-night, who are rendering unrequited service in the field of Christian effort, whose influence and labors are building our youth up into the knowledge and likeness of Jesus Christ, these are the men and women who constitute America's greatest moral asset.

THE HARVEST VISION AND OPPORTUNITY OF THE SUNDAY SCHOOL

By HENRY H. MEYER, D. D., Editor Sunday School Publications for
the Methodist Episcopal Church

It is a far cry from the old fashioned reaper of thirty years ago to the combined harvester of the modern California ranch, yet the development of this machinery has all occurred within a single generation, within the memory of hosts of us who do not yet count ourselves as old. And this picture could be matched by examples from other types of machinery and in other lines of industry, from the marvelous development of small and delicate scientific instruments to printing presses, engines, locomotives, and battleships. The question that arises in my mind is this: Have the church and the Sunday School kept pace in the development of their machinery and methods of ingathering and reconstruction with the progress made in the world of business and industry? Take, for example, a battleship built at the cost of many millions of dollars, in twenty short years such a ship is abandoned, sent to the scrap-heap, or used as a mark in target practice. And there are matters in Sunday School practice that should be abandoned, including among other things the following:

1. *Outgrown building plans.* The Akron plan, with its pigeon-hole class-room arrangement, modern and popular twenty years ago, is absolutely inadequate and unpardonable in Sunday School buildings erected today. The institution with which we are concerned is an educational institution; it is a school; the building in which it is housed should be erected with graded and thorough-going religious-educational effort in mind. Two auditoriums for worship in one church or parish plant is an extravagance, to say nothing of the interference of the general Sunday School auditorium with the proper arrangement of departments and classes in separate rooms.

2. *The mania for numbers* which invariably swells the enrollment of the Sunday School to twice the average attendance and frequently to two or three times the proper housing capacity of the building. Let us limit our enrollment to the capacity of our Sunday School facilities to do good work, and do the more thorough work thus made possible, and thereby put a premium on membership in the school, then our average attendance and total enrollment will take care of themselves without the multiple and extraneous efforts that are constantly necessary where numbers rather than quality of work is the ideal. Then let the various schools in a given community or neighborhood coöperate with each other in a careful canvass of the community to discover whether the total housing and working capacity of all the schools is sufficient to take care of all of the children within their combined area. Let the element of wholesome rivalry come in in an effort on the part of each school to furnish the best in subject-matter and method of teaching, in equipment and facilities for work, in environmental influences and atmosphere, in services of song and worship, in social life and work-day activities.

3. *And we must abandon the inadequate instruction and course of study* which, being interpreted, means the Uniform Lesson. Unless we are content to make of the school a children's church as over against the regular services of preaching and worship in the sanctuary, a uniform lesson for all ages has no place in any school of any size, be the number of teachers ever so few. And this brings us to the heart of our problem: It is the harvest which is at stake! But the harvest depends always on just three things: The quality of the soil, the kind and quality of the seed, and the proper planting and cultivation of the field. Given the average though variable soil, the young life of our churches and communities, the core and substance of our problem is the Sunday School curriculum or course of study including its content, its form, its sequence of development and pro-

gress, its aim, and its achievement. What the grain fields are to Western Canada, what the orange culture and the spineless cactus plantations are to California, or the cotton field to the South, that, the curriculum or course of study, the system of lessons together with the manner of its manipulation, is to the Sunday School,—the inspiration of its life and its activity, the source of its harvest increase, the promise of its future greatness. The principle upon which the new system of Sunday School instruction is built is a life principle and the product to which it gives birth must be as multiple in its ultimate forms as are the needs of the field and the discovered possibilities of improvement.

But what of the harvest? the evangelistic results? the ultimate ingathering of precious souls? Ah, that is just our point! 'Tis the harvest vision and hope and expectation that compels us to reconstruct our Sunday School machinery, to analyze our soil, to test again our seed, and to make more skilled our efforts at cultivation. In our figure of the harvest season, the objective of Sunday School work is always a bountiful ingathering of well-matured grain, such as that of which the Master spoke in the parable of the sower. 'Tis human hearts and wills and lives we garner in the school of religion, lives touched by God through other lives and fashioned with infinite care and skill by workmen approved of God, needing not to be ashamed because handling aright the word of truth. The evangelism for youth is a parents' and teachers' problem largely. It has two points of emphasis. The first of these is the preparation of the teacher-evangelist for his work. His tools, his training, his own religious life, his knowledge of the child and of those strategic vantage-points in youth at which the doorway of the heart stands wide open to receive the Christ,—these are of supreme importance. And the second point of emphasis is the preparation of the child or youth. For what mean our improved courses of instruction, this fuller knowledge demanded of our pupils, these better and newer methods, if not the timely cultivation of the soil, more careful planting, normal growth, richer fruition, fuller ears and more abundant harvests? After all, it is not religious education in the bookish sense that makes for Christian character and for life eternal. The emphasis must be that of a deep and genuine evangelism which, while enlightening the mind, still grips the heart and stirs the will to action. But let no unskilled workman, no glib performer or professional ravisher and mixer of emotions, no self-styled specialist who deals in hardened sinners and damned children, no quack and no religious grafter touch a sickle to this field of grain. Guard it alike

from flood and fire, from blight and mildew and from grazing herds. For this evangelism must be such as leads finally and at the God-appointed time to an intelligent, voluntary, complete and abiding consecration of each individual pupil to Christ and to the upbuilding of His kingdom. Then send forth your chosen reapers, your teacher-evangelists, when the fields are ripe. Let them work together in unison of spirit, with singleness of purpose and definiteness of aim. Garner the grain, enlarge the storehouses, and proclaim the "harvest home."

THE VALUE OF ORGANIZED WORK TO ALL FAITHS

REV. W. H. K. PENDLETON

I am aware of the fact that organization in this day has been sometimes overdone, and we have had objection made to organization on the ground of the oiling of machinery and the turning of wheels as though those things in themselves were harmful. There is always a possibility of the machinery failing to accomplish its purpose if the Eternal Spirit is lost sight of. Organization really means adaptation to needs and conditions. When the dear Lord was on earth there was one over against Him who was appointed to be a voice crying in the wilderness and then to pass away. But Jesus gathered about him a little company of men and for three blessed years He organized and trained them for the great work He had for them to do, and they went out in the power of that organization, combined with that Eternal Spirit, and revolutionized the world. The older delegates here have no difficulty in remembering when gibes and jests were made at the expense of the Sunday School; it was a school that was not a school; it was an institution subjected to the coarse ridicule of unthinking minds. But we have passed beyond those days; no one dares to jest at the Sunday School today. President Taft, in Washington, seeing the Sunday School host go by, spoke for the nation when he declared that that was the greatest power for righteousness in the history of the world.

The organized Sunday School means the adaptation of our great teaching force to the work which it has to do. Not very long ago in my own church, I heard a bishop, who was sitting close to me remark that he heard a young man in one of his parishes say that he had a cradle roll in his church; and the Bishop said, "If I did not know all the children of my parish without a cradle roll I would resign from the

ministry." As he was a bishop and I but a mere man I did not remind him that the cradle roll was not a mere list of names to be remembered. It is evident that he did not understand the meaning of organized Sunday School work. He is doing a beautiful work, but he is swinging weapons not adapted to the present day; he is swinging the inadequate weapons which have no place in our modern life. This organized work must be adapted to the practical needs. We have come to recognize that we need variety in instruction; the needs of little children differ from those of adults. I am glad to see that it is at last being recognized that the Sunday School superintendent has been the most neglected and the least assisted in his work. He needs help, and it is going to be furnished him. It is a terrible thing, just to let an earnest worker fail when it is not necessary.

It has long been my opinion that one of the great curses of Protestantism is its many divisions; how sweet it is to get together in a gathering like this, where no denominational standards are flaunted! This organized work offers the great opportunity for concerted Christian coöperation to accomplish things for Christ that no church alone could accomplish. Let us be optimistic! While it is true that Christianity is confronted in our day with great dangers, nevertheless God has promised that we shall conquer. There is no place in this great work for men and women who do not stand firmly in that faith and give their lives to the great triumphant Saviour.

A GREETING

MISS ANNA C. GORDON

The mighty engine of the International Sunday School Association, with full steam on, is headed straight for the liquor traffic on this continent, and the liquor traffic might just as well get off the track. Chicago dealers in the beverage of perdition must have had long thoughts yesterday afternoon as they watched the hosts of Sunday School men marching on our streets with banner and song, each man a living, breathing, praying, singing, shouting, fighting, voting protest against the drink habit and the liquor traffic. And Illinois has recently furnished the liquor men of state, nation and continent, a significant and startling demonstration of what consecrated womanhood at the polls can do in closing dram-shop doors.

The Woman's Christian Temperance Union, aptly described as

"organized mother-love," rejoices today that the staggering ranks of liquor drinkers and liquor sellers will not be largely recruited from the Sunday Schools of this enlightened twentieth century. The dastardly efforts of the trade to create appetite in the young and thus build up its future business will meet with overwhelming defeat if Sunday School teachers are true to their opportunity and obligation for drilling and disciplining our young people in a "thus saith the Lord," and a "thus saith science" and a "thus saith sound business policy," and a "thus saith efficiency" for total abstinence.

As a representative of 300,000 white ribboners, most, if not all of whom are Sunday School workers, I thank you, Mr. President, for the high privilege of standing for a moment face to face with this grand and glorious army of the Lord and of temperance. We all deeply appreciate the admirable work of Mrs. Zillah Foster Stevens. We think reverently and gratefully of Frances E. Willard and Lillian M. N. Stevens, warrior-souled women devoted to the uplift of humanity and to the annihilation of humanity's greatest curse.

Surely the angelic hosts will join us in our song of triumph in this country when the Hobson resolution passes Congress—as it will—and is ratified by three-fourths of the commonwealths of this nation—as it will be—and there comes the day when Christ shall truly reign in the government of this Republic. Our temperance friends in the Dominion will not rest content until their fair country is redeemed from the domination of the liquor interests.

May we as Christ's followers use every increment of power we possess to help bring to all hearts, all homes, and all governments the happy day of freedom from the bondage of the drink habit and the liquor traffic.

THE SUNDAY SCHOOL'S PART IN NATIONAL PROHIBITION

REV. P. E. BAKER

The saloon is against everything the Sunday School stands for, and for everything the Sunday School opposes. The Sunday School stands for clean, healthful, happy child life. The saloon is against all this. The saloon stands for inefficient, debauched manhood. The Sunday School stands for an intelligent, moral and forceful citizenship. The saloon stands for an ignorant, immoral, and consequently weak, citizenship. The Sunday School stands for the home—pure,

prosperous and happy. The saloon stands for the brothel and the broken home. It was the Judge of Domestic Relations, in the City of Chicago, who stated in his annual report that forty-two per cent. of the divorces of this city were due to the drink traffic.

The intellectuality of the future voter is trained in the public schools; the conscience that is to direct rightly that intellectuality is developed in the Sabbath School. No single hour in the life of a child, or an adult, outside of the home counts for more than the Sunday School hour.

Business, politics, and religion are not so much in need of a higher intellectuality as they are in need of a better brand of conscience.

1. *Business.* We have an abundance of men with brains to make money, but we have too many who have only money making brains. It was Agassiz, the great Swiss-American philosopher, who said, "I have not time to make money," meaning that his energies were devoted to larger and better things. We do not know the Christ as a carpenter, Paul as a tent maker, or Luke as a physician; we know them by the service they rendered human kind.

2. *Politics.* Until recently not much brains have been required in the successful conduct of political affairs. I need only to call the roll of the men who have been accounted successful politicians, but the modern awakening conscience in political affairs is steadily relegating these master manipulators to the limbo of unused things. Conscience of the kind the Sunday School stands to create is a prime essential in modern political life. A brilliant United States senator once said that politics was not a Sunday School affair; but politics will never be rightly run in a republic until the spirit of integrity and honorable dealing taught by the Sabbath Schools becomes the controlling factor of both individual and party political life; and it is speedily becoming such despite the opposition of the drink traffic and the kind of politicians it creates.

3. *Religion.* Everything that has the brand of religion upon it is not entitled to wear the brand of morality. Some men have a great deal of religion but have neither private nor public morality. A Presbyterian pastor, in a state that is to vote on the question of prohibition this fall, said recently to the superintendent of the Anti-Saloon League of that state, "I am humiliated that three of my deacons have come out for the saloon." These whiskey deacons do not represent the sentiment of that great denomination on the liquor question; but that individual church will not count for much on any

vital question of morality until it develops enough expulsive conscience to create some new deacons.

The Sunday School is the applied end of community patriotism for the development of a lofty-minded citizenship. It is the Sunday School scholars of today that are to furnish the leadership for the overthrow of the liquor traffic tomorrow. Just in proportion as the Sabbath School does its duty in this respect do we gather dividends through the ballot box when moral questions are up for settlement. Legislative enactments and judicial decisions are as truly formed and fashioned under the molding hand of a consecrated teacher as is the vessel under the hand of the potter. More brains is not the chief need of our present day citizenship; it is a better conscience, and the Sunday Schools' job is to build conscience. The Sabbath School is not simply a field to be cultivated but a force to be directed. It is out of its swaddling clothes and on a victorious march.

NATIONAL CONSTITUTIONAL PROHIBITION

HON. RICHMOND P. HOBSON

History is a record of a sad procession of world tragedies. Nations and empires in turn have risen to greatness only to fall. Before the deathblow was struck from without the evidence shows in every case the ravages of a Titanic destroyer within, under whose operations the vitality and strength of the nation were submerged in a general degeneracy.

For centuries the world's philosophers and historians have looked on appalled, overwhelmed. Only in the last few years has science taken up the question. Following her patient, rigid methods, under which nature and life have slowly yielded up their secrets, science has at last cleared up the mystery and identified the great destroyer as alcoholic poisoning.

"Exact laboratory, clinical, and pathological research has demonstrated that alcohol is a dehydrating, protoplasmic poison, and its use as a beverage is destructive and degenerating to the human organism. Its effects upon the cells and tissues of the body are depressive, narcotic, and anesthetic. Therefore, therapeutically, its use should be limited and restricted in the same way as the use of other poisonous drugs."

It is to be noted that the investigation has been conclusive. The question has passed beyond the experimental stage, beyond the stage of theory, and is a demonstration that is final, like the demonstration that the world is round and not flat. The last word of science, after exact

research in all the domains, is that alcohol is a poison. It has been found to be a hydrocarbon of the formula C_2H_6O , that is produced by the process of fermentation, and is the toxin or liquid excretion or waste product of the yeast or ferment germ. According to the universal law of biology that the toxin of one form of life is a poison to all forms of life of a higher order, alcohol, the toxin of the low yeast germ, is a protoplasmic poison to all life, whether plant, animal, or man, and to all the living tissues and organs.

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The Army War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world, from the Russo-Japanese War back to 500 B. C., it was found that the total number of killed and wounded in battle amounts to about 2,800,000, of which it is estimated that about 700,000 were killed and something over 2,000,000 wounded.

The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have killed in battle in 2,300 years. Applied to the whole white race, we find that alcohol is killing 3,500,000 white men every year, five times as many as have been killed in war in 2,300 years; so that, stated mathematically, alcohol is 10,000 times more destructive than all wars combined. No wonder the Governments investigating the subject have found that war has been only a secondary cause of national decline, and that alcohol has been the real destroyer that has overthrown all the great nations of the past and is now undermining the great nations of today.

It is not a day too soon to grapple with this foe. We have reached the beginning of the second stage of American life. When degeneracy has gone much farther it will be too late. At the present rate it would not be long before abnormals and degenerates would swamp our cities and overrun our states. Nature will not tolerate a race of degenerates. A backward, and usually a despised race, but undegenerate, is found ready to give the coup de grâce. When Persia degenerated, Greece was on hand to strike. When Greece degenerated, Rome was ready. When Rome degenerated, Gaul was ready.

If America degenerates, the yellow man will be on hand. Some may make light of the yellow man; so did Romans make light of the "Barbarians." The yellow man is not degenerating. He can shoot as

straight as a white man now, and undegenerated he can live on one-tenth of what is necessary for the white man while they are in the field doing the shooting. A race of degenerates can not occupy the American continent. In this generation our people must take their choice; in the next generation it may be too late. There is no alternative. We are fairly in the death grapple. All the pages of history are crying out to America, "Conquer the great destroyer or perish." The first law of nature, self-preservation, which holds for a nation or for a man, demands of the nation the death warrant of the saloon.

JESUS CHRIST, THE MASTER TEACHER

REV. H. M. HAMILL, D. D.

I stand with sandals removed, and with bowed head and heart, in the presence of my Master, the Great Teacher. First, let us consider the *power of His life*. A great soul, conscious of its greatness, disdains the mere incidents of speech or deed. It turns forever to itself, to the greatness that God has bestowed upon it, to find the source and secret of its strength. There is profound logic in Christ's words wherever you find them. When He said, "I am the way, the truth, and the life," He followed the order of the poor, stumbling man or woman in this world, who is trying to escape from the night of sin or superstition and find the eternal light. "Do not be so foolish as to seek to explore the realms of truth in your endeavor to get out of the darkness into the light; I am the way; come unto Me," He said. His first invitation to all men is to come unto Himself. Once in the right way, in spiritual relationship with Himself there comes a knowledge of the truth, of Himself, the center of all truth.

We hold wrong views of the Son of God. We bind Him to our creeds, and interpret Him by our human standards. He was very God, and very man; and He will be such to the end of time. But never forget that the same red blood of humanity coursed through His veins as through yours and mine. Nor forget, for it has been of inestimable comfort to me, as one of the sons of Adam, that we can claim blood kin with our Master, the Great Teacher.

Note the *charm of His method*! Jesus Christ was the student of nature, as He was the student of the Holy Scriptures and of men, and found in the pebbles on the shore, in the sandy beach, in the rocks, in the bud and in the flower, that which illumined His discourse.

Take His simple method of teaching! He lived in a time when

the materialist and casuist were perennially in evidence. He stood before His hearers and questioned them as He had at the age of twelve in the temple; and He took time and pains to answer their questions. My Lord questioned as any man can do, and with some measure of divine skill if he will but prove it.

Take His method of personal contact! He depended upon the hook and line, not upon the drag-net. If you will read the gospels as a type of teacher-training, which I constrain myself to do many times a year, you will see abundant confirmation of this method. You will find Him on the housetop with a learned rabbi at midnight, unfolding and interpreting to him alone—except possibly for John, the apostle—the mystery of the new birth. Again, when the new birth is to be expounded, you meet Him by the old well of Jacob with a fallen woman, making plain the truth that he who would enter the kingdom of God must come through this one open door and drink of its pure water of life in order to be cleansed and saved. When Jesus Christ dispelled doubt it was not by preaching against doubt so much as by tenderness and patience with the doubter. In the days of His earthly ministry, He cared little for a man's doubt when that doubt was honest, and the same is the fact today.

Take another of His methods, the charm of which appeals to the common people, His constant and familiar use of the Scriptures. The Old Testament was His Bible. He always laid His hand reverently upon it. I challenge anyone to find any place where Jesus Christ put an interrogation mark over against any incident or utterance of the Old Testament.

Lastly, let us look at the *singleness of His purpose*, which was to make the truth plain and lead His hearers to accept it. Take the parables as an example: The first group of these was purely educational. They answered this question: What is the kingdom of Jesus Christ? The second group sank deeper into the heart and conscience of His hearers, and answered the question, What is my obligation to this kingdom of Christ? The last group (like the parable of the talents, or the sheep and the goats) sank still deeper into that ever-enduring will, warning the people that that kingdom which He had made known to the understanding and which He had enjoined upon the heart, should also be accepted by the will, and put into service and action. Christ sought always to make the truth plain to the understanding; and, having done that, He appealed to the hearts of men and tried to stir them to accept the truth which His teaching had made plain.

THE DEEP THINGS OF CHRISTIAN SERVICE

BISHOP WILLIAM FRAZER McDOWELL

The deep things of Christian service are primarily and fundamentally the deep things of Christian character and personality. Depth and wealth of service cannot come from shallow and lean lives. On the other hand life itself is deepened and enriched by service.

There are three questions relating to this whole high matter: (1) The question of obtaining depth of character. One does not cease to be shallow simply by resolving to be deep. Depth is created by Him in whose hands are the deep things of personality. Depth of life comes to the individual only by living contact with depth of need in the world and depth of power in the Spirit. Life is not deepened simply by being filled, even by being Spirit-filled. It is deepened by its flow as well as by its filling. The channel is kept open and free from deposit by its current. But there is no life apart from the source of life. The power for Christian service comes from God, the source of Christian life. Christ must be in us. Our strength is in Him and from Him. Not by might nor by power but by my Spirit is the eternal order. Only God's men can do God's work. Many a man is more willing to be active than he is to be transformed or endued. The renewal of the mind is not a popular process. Many men are willing to work but are shy about having Christ formed in them. But the deep things of service require the deep things of the Spirit. Withered hands cannot lift the world out of its depths. Withered hands must be restored at the word of His power. (2) The second question relates to the maintenance of the deep things of life. Life does not remain deep and rich by being active. The stream runs away and ceases to be unless replenished, as it stagnates unless it runs. Lavish expenditures exhaust your bank balance unless there are constant deposits. Sowing without replenishing empties the sack. A watch runs down being useful unless it is regularly wound and its powers renewed. Touch with the source must be constant. We talk much of being in touch with men. We touch them feebly unless we are ever in touch with the Holy Spirit. The deposit of life must ever be increased. The watch of life must ever be wound, reset, repaired, restored, reoled. (3) The third question relates to the use of life. Acquisition, maintenance, use—there is nothing else of interest. Life comes from the source of life. Ever life must be obtained and increased but it must ever be in action. Life must be in circulation, not

on deposit. A watch runs down being useful but it deteriorates being still. A stream must have outlet as well as intake. Jesus is our model. He obtained His life from God. He kept it strong and efficient by every process of prayer and communication with God. He kept it sweet and wholesome by service for the needy. And the end was not the maintenance of His life but the salvation of men. Perfect love as an experience is different from perfect love as a human practice. Holiness, self-centered, becomes rancid; holiness with a towel about it, serving the lowly, holiness teaching the ignorant, holiness helping the weak, sweetens and multiplies itself by the process.

This is the law of the deep things of life and service. And the secret of it all lies in fellowship with Jesus Christ in the character of His life, the methods of His life and the use of His life. Or to put it all in other words: The deep things of Christian life and service are to be found in fellowship with Christ in character, in obedience and loyalty, in the knowledge of God's will, and in the triumph of God's cause.

TEACHING AND TRAINING YOUNG CHRISTIANS

REV. FRANCIS E. CLARK, D. D.

I know of no five words in the language that have a greater importance or a deeper meaning for the church of today than the five words of my topic, "Teaching and Training Young Christians." If our Christian youth are not taught and trained for Christ's service, it will be indeed a sad thing for the church of the future.

There are two agencies to which are peculiarly committed the teaching and the training of the church of the future. These two are the Sunday School and the young people's religious societies. Hitherto, during these thirty-three years of the existence of the younger sister of the Sunday School—the young people's society—these two organizations have worked together in the utmost harmony, each striving to do its utmost for the church of the next generation. To be sure, in some respects the functions of these two organizations of the church may overlap slightly. The Sunday School may have some lines of training committed to it, the young people's societies may have some teaching functions, especially along the lines of missionary instruction,—but for the most part the work committed to these organizations is distinct and different. The young people's society cannot do the work

of the Sunday School, and the Sunday School cannot do efficiently the work of the young people's society. The one is necessarily led and controlled by older people who are wise and experienced in teaching; in the other the responsibility is put more directly upon the shoulders of the young people, who are thus developed and trained for the service of the church by the work which they have to do for the church.

With these functions of these organizations of the church thus plainly differentiated, there is no limit to the helpfulness which each may be to the other. They have always been affectionate children; they have always tried to help each other. Until recently there has been no effort on the part of anyone to estrange the one from the other, or to suggest that both were not needed in the development of the religious life of the young. It would be an unfortunate day, I feel, even a disastrous day, both for the Sunday School and the young people's society, if either should try to monopolize the work of the other. As a matter of fact, nine-tenths of the members of the young people's societies are connected with the Sunday School, as officers, teachers, or scholars. It might be nearer the truth to say ninety-nine one-hundredths of the members of the young people's societies are in the Sunday School in some capacity. They have always shown their readiness to be called upon for any service which was demanded of them. The Sunday School committees in tens of thousands of societies have been formed expressly to aid the Sunday School in any way that lies within the power of the young people—in obtaining new scholars, in furnishing substitute teachers, in aiding the superintendent in the annual outing and the Christmas festivities. Every young people's society may have such a committee and every one will have it, where the superintendent of the school desires it and calls upon it for service.

If it should come to be understood by the members of the societies that the Sunday School regarded its sister organization as superfluous and was trying to supplant it, as a few Sunday School workers with more zeal than discretion have averred, the ardor of hundreds of thousands of young people for the Sunday School and its work might very probably be cooled. But I am persuaded better things, and feel sure that the representative leaders of the work of the Sunday School, as well as the representative leaders of the work of the young people's societies, will in the future, as in the past, see eye to eye, and work with united hearts and hands and unabated vigor for the following out of the will of God and for the strengthening of the church of Christ.

THE GOSPEL OF CHRIST AND THE ADOLESCENT

DEAN E. I. BOSWORTH

The subject is important because we see that it is in this period that character seems so often to take its final form so that if you go over the membership of the churches you will find in them very few who came into them outside of the adolescent period. I am not sure that this needs to be so. The subject is important also because of the danger that older people will fail to give intelligent sympathy to the boys of these interesting years. It is in some particulars an unattractive age. The boy is crude, confused and inconsistent. He changes so rapidly that he cannot be consistent and he cannot understand himself. He has formed high standards of moral conduct which he applies very queerly. If you ask him whether he smokes he will say, No,—it was the tobacco not he. When he goes to college he insists that he should be treated as a man; then when he performs some piece of foolishness he reproaches you for forgetting that he is nothing but a college boy. The subject is also important because there is danger that we shall not put clearly and in his own vernacular the real meaning of Christianity. It does not do to present the general proposition that he become a Christian, that is too vague; it does not do to state propositions in theological terms in the form of dogma; it does not do to put the Christian life before him in some catchy evangelistic phrase, simply to say to him, "Decide for Christ!" and so perhaps in the enthusiasm of some decision-day sweep him into some open Christian confession which he has not rightly understood, and which action, after the enthusiasm has passed away, will leave no constraining conviction in his mind. The great asset of Christianity, in contrast with the other religions of the world, is the person of Jesus Christ, and the wonderful way of living which He personally makes possible for men. The question resolves itself into this form, What phases of the character of Jesus Christ and His wonderful way of living best appeal to the boy? I answer: (1) Jesus as a vigorous man of affairs. The boy's hero must be a vigorous man of affairs. He wants a man who has capacity to bring things to pass. Medieval theology and art have put Jesus at a cruel disadvantage at this point; they picture him as a person of effeminate face, hair parted in the middle, His hand delicate, and in the pictures of the crucifixion it is an emaciated figure. Jesus Christ of the gospels was not that kind of a man. It clearly appears that he was a workman, a builder, a cabinet-maker, and perhaps sometimes a stone-mason. The picture that we would get if we

followed the gospels would be that of a man with a bronzed face, for he lived an outdoor life, a man strong physically, a man of fiery indignation, a man who knew men and their plots, and yet tender beyond measure with the sick, the little children and the poor. This is a presentation of the life and character of Jesus that appeals to the boy. (2) Jesus as a friend; a boy loves his friend; he loves his dog; and if his friend happens to be an older man who will not try to seem like a boy and will share with the boy some confidences, he has bound that boy to him with mighty ties of friendship. The great central idea of Christianity in all the ages has been the idea that Jesus Christ is alive and that He is a living friend to men. This the boy reaches out after. (3) Jesus as leader in a big heroic enterprise; the boy loves a big enterprise that stirs his imagination, that calls for heroism, and he loves a leader who is faithful to his cause to the end. Christianity in our day is a big world enterprise; it is a great civilization in which every man goes out to do the day's work as a true son of the Heavenly Father and a true brother to other men. Jesus is the living leader in this movement today, and this great heroic enterprise under the personal leadership of Jesus Christ is what appeals to the boy. The boy loves to set great wrongs right. He is a born dreamer and his dreams come true. Many a missionary is such because of some earnest appeal in his boyhood which set him dreaming.

RESTORING AND IMPROVING BIBLE READING IN THE SCHOOLS

REV. WILBUR F. CRAFTS, Ph. D.

Denominational Bible teaching in connection with public schools, which is so interesting just now, will reach only a small majority of persons of school age in our country, and those who least need special help because nearly all of them have some religious teaching at least in the home and church and Sunday School. *For the ten million under twenty years of age who belong to no Sunday School, Catholic or Protestant, and who would not be reached by any denominational professor located about a state university, or by visits to school buildings by priests, ministers, or rabbis—for these the important thing is to have the Bible read in every public school every morning, the selections thoughtfully made far in advance on a concerted plan, and the passages read without note or comment, but not without impressive expression.* If the best possible elocution be enlisted in the selection of

the person who shall do this reading, and the passages for a whole week are on one topic, giving continuity of impression, a powerful religious and ethical influence may be thus put into the lives of young people. Indeed, the very fact that this Book is reverently opened first of all books in a school devoted to the study of great books has a psychological influence which it is impossible to measure.

The Legislature of Pennsylvania has started a new era in this matter of Bible reading in schools by taking the responsibility of saying that the Bible shall be read in public schools daily, instead of leaving it to each individual teacher to decide the matter by his or her own discretion or indiscretion. That was local option reduced to absurdity, making the moral development of children dependent on the mere whim or fear of some teacher. That is the plan in other states except the nine where the still more absurd ruling is made that the Bible is a sectarian book and cannot be read at all in public schools.

Next best to the plan of Pennsylvania as to school Bible readings is that of New York City, where the local board of education, though Jews and Catholics might easily dominate it if they would, *requires Bible reading in all schools from the primary to the college*. This fact itself should scatter a thousand fears that have kept teachers and boards of education and state legislatures from taking right action on this matter for fear of offending Catholics and Jews. Now that both of these religious groups are getting out new translations of the Bible of their own, it looks as if we might have the most stimulating study of the Bible by high school and college students, through the interest that they will have in comparing these three versions soon to be lying side by side.

The next thing is to restore Bible reading in the schools of the United States wherever it has been cast out—from about twenty-five per cent. of our schools, it is supposed—and in these and all other schools where the reading has been allowed, to *improve the reading—both the selections and the elocution*.

THE SUNDAY SCHOOL AND THE NEGRO

BOOKER T. WASHINGTON

The Negro in this country got his first start in education in the Sunday School. The first text-book that he used was the Bible. I myself learned the alphabet for the first time when I had the privilege of attending a little Sunday School in Malden, West Virginia. In this

way thousands of Negro children got their first start in education. The first Sunday School for Negroes was perhaps organized in 1750 by Thomas Bacon, a southern white slave-holder in the state of Maryland.

The number of Negroes in this country at the present time is something over ten millions. Nine millions, at least, of this number live in our southern states, and of the nine millions, eight-five per cent. live in the country districts. The problem, then, of reaching the Negro through the Sunday School is largely a question that relates itself to country life. At the present time there are 41,000 Negro Sunday Schools that have an attendance of about 2,200,000. This tremendous increase in the number of Sunday Schools has been brought about largely within the fifty years of our freedom. But we must not be deceived by these figures. Many of these Sunday Schools are poorly organized and poorly taught. Above all things these Sunday Schools need superintendence, they need guidance, they need leadership, and that I hope will be furnished through the medium of this International Sunday School Convention.

The problem of reaching the Negro through the medium of the Sunday School is not a difficult one. There are at least a million people of my race out of the Sunday School who ought to be in it and can be gotten in with comparatively little organized effort. It is not a difficult task to get the Negro into the Sunday School. He likes to go somewhere on Sunday and is going somewhere. The Negro, different from any other working class I have ever seen, always changes his clothes on Sunday; he will have something fresh and clean if nothing but a collar or a handkerchief. The habit of changing clothes on Sunday induces him easily to go to Sunday School. I want to see the Negro who is out of the Sunday School in the South brought into it for his own sake, and also for the sake of the southern white man. It is impossible to have in any part of the country millions of white people surrounded by millions of black people, who in a large measure are in poverty and ignorance, without this condition affecting the lives of the white people. I want to thank this great organization for what it has done for my race in this country in the way of Sunday School organization, but I also want to impress upon you the fact that much more is needed to be done.

The Negro, unlike any other race in the same stage of civilization, does not come to you asking for food, clothing or shelter, these he has supplied for himself during the fifty years of his freedom; but he does ask you for intelligent leadership and guidance in his efforts

to build up Sunday Schools which he cannot just now supply for himself. The time has come I hope when in every part of the South the white Christian leaders will see their opportunity and realize their duty to get more closely into touch with the active religious life of the Negro both in the church and in the Sunday School. A great example was set years ago by the great southern leaders, Gen. Robert E. Lee and Stonewall Jackson. Both the Lee family and the Jackson family regularly taught Negro Sunday Schools. If they could afford to do it, surely the white people of the present generation can afford to do more in the direct helping of our people in church and Sunday School. We want to get back, throughout the South, to the old custom of having white ministers preach for the colored people and speak to them in their Sunday Schools.

We have much encouragement for the future based upon what has taken place in the past. We are all acquainted with the deplorable and barbaric conditions that have existed and are existing in such countries as Mexico. Why are things different among the ten millions of black people in this country? Simply for this reason: the millions of black people in the United States have been brought into the church and Sunday School, they have been influenced by their teachings,—hence they have not caused this country to spend millions of dollars in preventing war or racial outbreaks. When I was in Great Britain some months ago, I discovered that the people of Great Britain are spending annually not far from fifty million dollars in an attempt to get people out of the ditch; in a word, to rescue drunkards, gamblers, loafers, the misfits and failures of life. The Negro in the South is not in any large degree in the ditch as yet. How much wiser, how much more scientific and interesting and statesmanlike is it for us through the medium of the Sunday School and other agencies to save the ten million Negroes before they get into the ditch. This is the problem in a large measure that is before the Christian people of this country.

The present in an especial degree is an auspicious time for pushing the Sunday School work among the millions of our people, because of the fact that a revolution is going on in the South that is bringing benefit to white and black people second only to the benefit conferred upon both races by the Emancipation Proclamation; I mean that revolution which is closing up the bar-rooms in our southern states. In proportion as the bar-rooms are closed, the Sunday School should be opened for the Negro, and he will repay you in more useful Christian living for every dollar that you expend in extending the Sunday School. In the last analysis the Negro in this county does not present an

insurmountable problem so far as his salvation is concerned, because in the great big fundamental things of our Christian civilization he is more like the best type of American citizenship, aside from the color of his skin, than any foreign race that comes here. He understands your ideas of Christian civilization. He more quickly uses and digests your ideas of civilization in the community in which he lives than most foreigners. He wears the same clothes you wear, eats the same food, speaks the same language, professes the same religion, and above all he loves and honors the flag of his country. Such a race is worth saving through the medium of the Sunday School.

THE ASSOCIATION AS A DENOMINATIONAL AID

By HUGH CORK, General Secretary Illinois Sunday School Association

It seems very evident, upon a little investigation of the subject, that there is not one denomination that can come into all its own without drawing upon other denominations of Christians for help. Note the following reasons for this statement: (1) Wisdom is not all found in one church, but seems to be impartially distributed by the Spirit among all churches. (2) The congregations of single denominations are often too widely separated to give that inspiration that comes from elbow touch. (3) There is scarcely a subject presented or a speaker assigned on a convention program who will not bring strength to every church in the community. (4) Since the parishes of a number of denominations are not defined by area but rather by denominational preferences, these parishes will never be exactly outlined without the coöperation of all denominations, as brought about by the Sunday School Association in its religious census work.

If all this be true in what way may the association be the greatest aid to the denomination? My twenty-one years' experience in this work leads me to answer this question as follows: (1) The association should put itself back of each denominational program for that denomination's schools. Nothing should be presented or even suggested that will hinder the carrying out of a denomination's own program for its own schools. The denomination in question may be slower than others about it, yet the association will see a denomination's schools reach the goal of greatest achievement quicker by help-

ing it along the denominational way than by getting it out of step with, and lost from, its own leaders in taking an independent road. Remember in the fabled race of the hare and tortoise the hare could leap the farther, no doubt, but the tortoise won the race by using the step his kind had been assigned. (2) In our judgment the association will do the most good to the schools of a denomination and the cause it is trying to serve by keeping itself in the background. The more the association tries to put its earmarks upon the movements in the Sunday School, the less movements it will soon have to put earmarks upon. We will strengthen ourselves and the cause by using as little as possible of our own literature, but instead circularize the schools we desire to help with the leaflets and literature of their own denomination. This can easily be done if the mailing lists for all the schools are recorded denominationally and each denominational headquarters is written to for supplies for distribution. (3) It is our deep conviction that help equal to one or two extra field workers may be added to any state or provincial association by using denominational secretaries on convention and institute programs. In this connection, when a denominational secretary visits a convention, he ought to have an hour or two alone with his own people for denominational counsel. We believe every convention in a short time will make provision for this. (4) Much interest is lost after a splendid address or conference by not having in well written form the practical suggestions made. We have tried, with enough success to make us enthusiastic for it, the distribution of lists of books treating upon the subjects discussed, attached to which was an order-blank asking to have the books checked sent with bill to the address given. Since the denomination of the buyer was always given no matter what books he wanted his order was always sent to the nearest branch of his own denomination's book store. (5) Each state and provincial committee should have upon it members of each denomination in its territory having more than a certain Sunday School enrollment and these members should be officially appointed by the powers that be in each denomination. We have eight such on our committee who help us to understand and fit into the plans of their respective denominations and we, through them, get their denominations to understand us the better. (6) The association will never be able to help the schools of a denomination very much, if the leaders of that denomination act as though the association was a usurper or without power to lend assistance.

In this connection let me call your attention to two counties in my own state having exactly the same number of Sunday Schools and about the same area. Being not far apart, and each having a big city in the center, they ought to measure up about the same. "*County No. 1*" has kept its association organization strong, with every township organized and at work, so that last year it was one of the first to become "a front line" county. "*County No. 2*" let its organization lapse several years ago and has taken no interest in association work, and all the help its Sunday Schools have had is from their respective denominations. Just recently carefully gathered reports were secured by personal visitation to each Sunday School in both counties. The summary of these reports tells its own story as to the value of the Sunday School Association and its work:

EFFICIENCY POINTS.	COUNTY	COUNTY
	No. 1.	No. 2.
Sunday Schools	113	113
Townships organized	28	None
State contributions	400	None
Training classes	31	11
Organized classes	249	25
Pledge-signing schools	94	9
Home departments	50	19
Graded lesson schools.....	53	29
Schools giving to missions.....	104	58
Cradle rolls	80	38
Total points	1,202	302

With a total of 900 points in favor of the county which kept its association work going, there seems only one answer as to how the schools of the county were so improved. If you simply count the last seven points of efficiency, which every school ought to have, *County No. 1* totals on these points 651, against 189 for *County No. 2*.

If the association will keep in mind the above mentioned points and the denominations will realize that all of us are stronger than any one of us, and are willing to accept associational aid the schools of every denomination will be greatly quickened.

ORGANIZED SUNDAY SCHOOL WORK COÖPERATING WITH THE HIGH SCHOOL SYSTEM

By WALTER A. SNOW, General Secretary, North Dakota Sunday School Association

North Dakota has a board of education consisting of nine people. It is charged with the responsibility of determining the subjects from which the curriculum of each high school in the state must be selected. It also issues what is called "State Examinations" upon all high school subjects, and fixes the day and hour at which each of these examinations must be taken. It appoints official examiners who determine the standing of each high school pupil in the state upon the basis of his answers to these high school examinations.

The woful ignorance of the Bible among the freshmen entering the State University in the fall of 1911 was shown by an examination which Professor, now Dean, Squires of the College of Liberal Arts of the University of North Dakota conducted with that class. In considering what means might be used to remedy this condition there came to Dean Squires as an inspiration, which I believe was divine, the thought, Why not challenge the Sunday Schools with a course of Bible study and offer to give high school credit to any pupil who would successfully pass the state examination upon that course? He presented his idea to the State Education Association with the suggestion that they appoint a committee of five to draft the proposed syllabus. The suggestion was unanimously approved and the committee appointed. The syllabus was drafted, adopted by the State Board of Education (then called the State High School Board), and the plan was in operation. No legislation was necessary. After the appointment of the committee by the State Education Association, Dean Squires consulted with the general secretary of the State Sunday School Association soliciting his coöperation in carrying the plan to success. The general secretary agreed with Dean Squires most readily that when the syllabus was finally adopted the State Association should print it, distribute the same free of charge to high school students and be the agent of publicity and promotion for bringing the plan to the attention of the high school people of North Dakota. As soon as the stamp of approval had been given the plan by the State High School Board the syllabus was printed in our state Sunday School magazine, *Live Wires*.

In order to disabuse the minds of Sunday School pupils using this syllabus of the idea that they were working only for high school

credit, a request was made of the committee on education of the International Sunday School Association that they allow this high school syllabus to be substituted for the Bible work in either the first standard or the advanced teacher training course. This request was granted. Now, partially due to this fact, North Dakota boasts of having the largest percentage of her Sunday School population enrolled in teacher training of any state or province in the international field, the per cent being 4.05. There are three basic principles upon which the unqualified success of the so-called "North Dakota Plan" rests: (1) The Bible is not taught on public property. (2) No state funds are used in its teachings. (3) The course is entirely voluntary. It is believed that if these principles are observed a similar plan can be successfully inaugurated in any state in the Union.

The success of the work in North Dakota is due to three facts: (1) The plan was inaugurated by an educator of recognized standing as an educational and not as a religious movement. The examinations have to do with the Bible as history and literature and have no reference to its religious teaching; the injection of this element is left to the teacher in the local Sunday School. (2) It was promoted by an interdenominational agency. When the plan is finally adopted in any state we believe there is no agency so well suited to promote the plan as the State Sunday School Association. (3) No passage of the Scripture is referred to in the syllabus which is not found in the three generally recognized versions of Scripture, viz., The King James, The Revised and the Douay.

In the opinion of the officers of the North Dakota Sunday School Association, the association has never done a finer piece of work than to coöperate with the public school forces for the promotion of Bible study.

THE VALUE OF ORGANIZED SUNDAY SCHOOL WORK AS A LINK BETWEEN THE LARGE AND THE SMALL SCHOOL

MR. E. C. KNAPP

How many are there here who attend Sunday Schools in which the average attendance is less than 100? Hold up your hands. Thank you. In a certain county where the schools were small, and where some of the city schools were large, it was found that there was very little coöperation. In one little country school averaging only seventeen or eighteen the superintendent was a woman. She went to the

school-house in the winter time, shoveled off the snow from the steps, built the fire, superintended the school, and led the singing without any organ to assist her. Then after the opening service was over she did all the teaching, because the other teacher did not come; and she did it all without complaint. I say she was a heroine doing that Sunday after Sunday. In that same community was a Sunday School which closed in the fall because there was not enough inspiration to keep it going through the winter. In that county were several large schools. When the county convention was held, and those people came together, regardless of denominational lines, one of the questions asked was this, What does your school need most? The woman in that little school said, "I wish that we might have more adults, and that the city people might come out and help us." Some of those big city Sunday School folks, when they heard that, were big enough and broad enough to say, "Regardless of denominational lines, we will go out and give you a lift"; and they used their automobiles to go out, and they gave that school a boost at the Sunday School sessions and on Sunday nights; and it was not long until some of those Sunday Schools in that vicinity doubled and trebled; and, best of all, some of those small schools remained open for the whole winter. But that was not the main advantage. Some of the people in the community were surprised to find that the Sunday School people stood together. For years and years they had not stood together; when a vote had been taken on the temperance question in the preceding election the county went wet because the church and Sunday School people were not standing together. But after this new system had been in use for a couple of years, the county went dry. And what do you suppose that the saloon-keepers and the brewers did, in the face of that? They said, "The church and the Sunday School people are just *foolish* enough to stand together."

THE RELATION OF THE "ORGANIZED SUNDAY SCHOOL WORK" TO MORAL PROBLEMS

By E. W. HALPENNY, Toronto

I. *Relations.* When home partners vie with one another to excel in self-sacrifices, two facts are established, "relations" and "ideals." The same two fundamentals, and no more, are demonstrated in the depredations of the militant suffragettes or the clash of labor and capital.

Life is full of relations. They are the corner-stones of society in

all its forms, from the family to the nation. Relations are ideals wrought out. Therefore not only are relations fundamental, but any social formation is graded by the quality of the ideals wrought out in its relations. Any relation the organized Sunday School work can have to moral problems, rests upon the fact that the Sunday School itself is related thereto.

II. *Forces.* The forces which have to do with the formation of life's ideals are the key to the situation. This is why one is reported to have said, "What we want in the nation we must put in the schools." Growing humanity has four powerful factors which contribute, or may, to its making—the home, the street, the day school and the Sunday School. In such lives as one or more of these are minor or missing, the individual is so much more dependent on the others.

Education is a unit. It cannot be de-religioned. The home, the schools, the street with its "bill-boards" and its "movies," and the press all work on the one being. No one contributing force is independent of the others. True, the church cannot reach all hearts; schools lack equipment; the press follows sentiment and is commercial; the public school is secular, and many homes are weak, but a little leaven will leaven the whole lump. The hopefulness of the task lies in the "compactness and vitality of spiritual truth," the "pervasiveness of influence," and the "place and power of the Holy Spirit."

III. *Problems.* Back of desirable relations which are indispensable to social welfare, lie right ideals. Only that which contributes to the formation of right ideals is true education. The problem of moral training cannot be relegated to any of the contributing forces, yet that known as the Sunday School has established advantages. It is recognized as standing for that without which all other educational effort is incomplete and may be dangerous. The public school stands for social sufficiency. The Sunday School stands for a worthy motive.

Relations are interlocked. Families, neighborhoods, communities, municipalities multiply to nations. Any movement which relates Sunday School effort covering any community has a unique relation to its moral problem. Hence the county, or any recognized territorial division, having an "interdenominational" or "organized" Sunday School movement, no matter under what auspices, relates and unifies the problem and solution as none other can. More especially is this true of the Sunday School, since it reaches and influences the community from the cradle to the grave. This advantage it has demonstrated from the adult class federation, attacking the entrenched liquor interests of a large city, down or up to the assembling of a mothers' class at a cradle roll picnic.

THE MISSION OF THE ORGANIZED SUNDAY SCHOOL TO THE SMALL SCHOOL

MR. D. W. SIMS

The work in a small school is threefold: (1) It ought to fit conditions. (2) After it fits conditions it should give a mission. (3) It should give definite methods of work. Under the first head I want to see if I cannot fit some conditions right here in this building this morning. Did you know that if you averaged the Sunday Schools of North America, taking them from the last report to the convention three years ago in California, the Sunday Schools of North America would only average ninety-eight people? Brothers and sisters, do you know that if you could collect all those Sunday School superintendents together, just two out of every ten of those superintendents would be found in the city schools, and the other eight would be found in country schools? Did you know that six out of every ten teachers are found in rural schools, and foreign city schools? Keep that fact in mind when you are making up your programs for your county conventions, meetings, and institutes. Would it not be a fine thing if some lesson writers would also get that fact into their heads? I wrote to four of the largest publishing concerns in this country, and asked them what they had for a country school. One concern wrote back that they had only two things to offer, a little bit of a pamphlet and a little book. Another concern wrote back saying that they had two publications, giving me the names of both. The author of one of those publications had been dead about ten years, and there was no thought of graded lessons in it. So much for that.

After fitting your program to conditions, the next thing is to give a vision of the work. Bring the people together in county conventions, institutes, and elsewhere and give them a vision of what they may do. A great many rural people are led to believe that a teacher training class, or a home department, or a cradle roll is a fine thing for a large city school; and they think that they themselves could not undertake any work like that. We want to show them that it can be done, by inviting them to come to our meetings and see what is going on. In that way we will give them a vision.

My last point is to provide definite methods of work. You remember the story of the young bride who tried to pick the fur off a rabbit as she would pick a chicken. That was just because she had no definite method of work. A brother from a certain rural community

came into our office not long ago, and said, "Tell me something I can use to build up my school." Somebody told him about organizing a Bible class, and how to build it up. He took that definite plan back home with him; and in four months he had in his little rural Sunday School three Bible classes, with seventy-four people enrolled, and an average of fifty-four present. He did it through a definite method of work.

THE ORGANIZED SUNDAY SCHOOL WORK AS AN EVANGELISTIC FEATURE

JOHN C. CARMAN

The primary heart-tones of the Sunday School are *evangelistic*. A tonic chord is produced by use of the tones 1, 3, 5 and 8 of the scale; in old familiar phrase we would say, "Do, Me, Sol, Do." The tonal chord of every Sunday School sounds four great notes of holy purpose. (1) To win the heart of each pupil to receive Jesus as Lord and Savior. (2) To win the confession of the lips and life for Christ and the church. (3) To win the devotement and development of the talents and influence of each pupil for the service of Christ. (4) To go on winning the personality of the pupil up into "The measure of the stature of the fulness of Christ."

The method of the Sunday School is teaching. In his book on *The Career of the Child*, Groszeman says: "Teaching is essentially a spiritual thing." Said Dr. Newton: "Education is not the training of an intelligence, but the development and inspiration of a soul." Said Dr. J. M. Rice: "It is possible to attain ninety per cent in pedagogy and ten per cent in ability to teach." If, then, the teaching of things human succeeds only by reason of the hidden spiritual motive in the heart of the teacher, how much truer will this be in that most delicate and difficult task of wooing the heart of childhood and youth into loving Christ and living for Him?

The passion of a lover, the loyal self-forgetting of a noble friend, the divine compassion which brought the Son of God to earth,—these must burn in the heart of the Sunday School teacher like the fire on the ancient Jewish altar, kindled first from heaven and then fed daily by priestly hands.

The supreme objective of the organized work, as seen by its early

founders, was the fanning of this fire on the heart-altar of the Sunday School teacher. How my heart leaped under the impassioned appeals of that triumvirate, Moody, Jacobs and Reynolds! Multitudes living can testify with what holy zeal, with what glorious abandon, they carried their flaming torches and kindled fires in the hearts of thousands.

"The science of the century kneels at the cradle of the child." The hopes of the century center in the Sunday School teacher. Never before in the history of our nation have the home, the church and the state been so conscious of their need, or so willing and eager to receive help from the teachers of the Word of God. The devout leaders of Christendom are turning with one consent to the *evangelism of teaching* as the supreme method of redeeming the world.

Through the help of the organized work a teacher of boys in a western city has a record made in the last few years of eighty-three boys who have knelt in prayer and given themselves to Christ in his home. By a simultaneous movement of the New York State Association, the Sunday School teachers of that state were enabled to double the number of conversions in the Sunday Schools within two years. But on an average only one teacher in four in America succeeds in winning even one pupil to Christ.

Do not the origin of this movement, the *example* of the leaders, the *stupendous opportunity*, and the supreme need of America constitute a divine summons to the international committee and the state and provincial executives to create a commission on Sunday School evangelism, and thus give the firebrands of God a chance to kindle afresh this holy flame in the heart of every Sunday School teacher in America?

"AND HE WAS A SAMARITAN"

MR. E. K. WARREN

I count myself fortunate in having the privilege of speaking to you for a few moments as the representative of the Samaritan nation, for I am officially their representative, or at least I was to the World's Sunday School convention at Zurich. If you do not believe it, go down into the Samaritan booth and see my commission, signed by the High Priest and sixteen men of the nation. I have not heard any one else speak to you before this about the present Samaritan nation. It is

only a small remnant, with less than 150 people in the nation today. They have lived for 2000 years or more in that same general country. Through the many years they have preserved their old customs. They celebrated in the month of May their Passover feast, instituted by Moses. You remember in the old days that at the Passover feast there was one lamb for each family. They are so reduced in numbers that there are only seven families, so at the last Passover feast there were only seven lambs.

By reason of this nation being in such dire need, we have what we call the Samaritan Committee, which is to be as a good Samaritan to them. It is in the spirit of our Lord's parable about the Good Samaritan helping the wounded man. For centuries the Samaritan nation has lain by the roadside, and all the nations and peoples of the earth have passed by on the other side and left them there by themselves. When you think how this little fragment of people have been preserved through all the centuries, it would seem as if the Lord Himself had some very important thing for that people to do. So your Samaritan Committee is going to try and preserve the Samaritan nation just as it is. We have a school started there for boys, and we are trying to get under way a school for girls, so that the girls will not have to pass through the streets of their Moslem environment, where they are subject to every indignity and insult in the way of language. That school, I believe, is established by this time; but for a while it had to be deferred in order to get a suitable place. While in London last year I was unexpectedly called upon by two of the Samaritan priests and a Jewish rabbi of London. Think of that! I was in the large public rest room of the Hyde Park hotel when they came in. The two Samaritans wore their priestly costumes, and the Jewish rabbi wore his Jewish costume. When the visit was over we joined hands, and the rabbi led in prayer in Hebrew that God would bless the conference that had been held, and the Samaritan people whom we were trying to help. Then the elder Samaritan priest, in his own language, asked that God's blessing might rest upon that conference. The younger priest, with due deference to his superior, merely murmured an amen; and then the American, the Christian, closed with prayer. I trust, dear friends, that in that meeting of Hebrew, Samaritan and Christian there may be some significance, as there was in a similar meeting of three other men in the desert two thousand years ago. I thank you.

MOSLEM CHILDHOOD**BISHOP JOSEPH C. HARTZELL, D. D., LL. D., of Africa**

More than one-eighth of the inhabitants of the world, that is over 200,000,000 of people, are followers of Mohammed, the false prophet. Of these over 80,000,000 are boys and girls under fifteen years of age. Of this vast section of humanity the men and the women, and all the children old enough, turn their faces toward Mecca, their holy city in Arabia, from one to five times a day and bowing utter this prayer: "There is but one God, and Mohammed is his prophet."

The Mohammedan religion is the only great false faith which began since the birth of Christ. It claims that Christ and his teachings are superseded by Mohammed who makes more perfect the revelation of God to men; it denies with vehemence every fundamental doctrine of the Christian church, especially the divinity of Christ. Of all false religions it is the only one that seriously contests the world with Christianity, it is the only one that has seriously defeated Christianity in the past, and it is the only religion which in several parts of the world today is increasing its followers faster than the Christian church.

In India, notwithstanding the victories of the cross through Christian missions, the followers of Mohammed are increasing with still greater rapidity. In Africa the growth of Islam is so remarkable, compared with the advance of the Christian church, that the recent Lucknow conference on the Moslem world declared, "On that continent [Africa] all minor considerations should be held in abeyance by the followers of Christ, and great movements organized to multiply the missionary forces."

The missionary spirit of Mohammedanism in propagating its faith is universal, reaching as a rule to each individual; it is methodical, persistent and uncompromising, and is intensified with a fanaticism that is unreasonable, often culminating in frenzy. In this it differs from all other false religions. Wherever it has the power, it is death for a Moslem to become a Christian, and only as the political power of Mohammedanism is destroyed and the modifying influences of Christian civilization are felt and made permanent, can the gospel be preached among the followers of Mohammed. Raymund Lull, the first missionary to the Moslems of North Africa, was martyred for his loyalty to Christ.

To the Moslem his own religious faith stands first always. Lord Cromer, in his history of Egypt says that Islam is not a state religion

but a religious state,—that is, the teachings of the Koran cover every relation in life, political, social, family and individual, even to details of personal privacy and relation of sex. The fundamental and fatal error of Moslem life is that moral character forms no essential part in moral life. Low morals, and even crime, in no way interfere with devout professions of faith.

The leadership of the Christian world must fully recognize the momentous issue with which they stand face to face in their world missionary movement. Mohammedanism must be met. The crucial test in this mighty conflict is Moslem childhood. If the boys and girls cannot be reached and saved, the progress of Islam will go on.

The sensuality of Mohammed was manifested, not only in his having eleven wives, but also several concubines and in numbers of amours with women. Ayesha, his favorite wife, whom he married at nine years of age, was accustomed to say: "The Prophet loves three things,—women, and scents and food." He compelled his wives to live separately, and to veil themselves, because of his jealousy of other men. He thus established a harem and doomed Moslem womanhood to perpetual ignorance and Moslem wives to perpetual slavery. To this must be added that the Moslem husband has the right to divorce a wife. He has only to say, "You are divorced." The Koran permits four wives at once, while the number of concubines is not limited. Men by divorcing may in a few years have not only four, as the Koran permits, but a dozen or twenty consorts, each for a time.

It is doubtful whether in the sacred books or creeds of any other false religion, or even in the customs of barbaric people, except perhaps among the very lowest, there can be found an order of society, sanctioned by a religious faith, more destructive of the ideal home that God intended. The spring of this ever-widening tide of moral degradation is in the life and teachings of Mohammed, made a part of Moslem religion in the Koran and practiced throughout the Moslem world.

To the herculean task of reaching that childhood with the gospel of Jesus Christ, the followers of our Lord must give thoughtful, united, world-wide, prayerful and persistent effort. Any other conception of duty less than this is trifling with the momentous and crucial issue for world-conquest facing the Christian church.

THE WOMAN'S ALGERIAN MISSION BAND**MRS. J. A. WALKER**

Far across the sea, on the north coast of Africa, lies the country we know as Algeria. It is a beautiful country, with its mountains snow-clad from November to June; with its fields of grain and its vineyards; but it is a dark land when you come to consider its civilization, because out of its 5,500,000 people 4,800,000 bow the knee to the Allah of Mohammed; and 1,300,000 of them are boys and girls between the ages of five and fourteen years. For twelve hundred years that land has been politically, socially and religiously under the dominion of Moslemism. It is just beginning to come out from under that power. In the year 1910, when the pilgrims went to Jerusalem, it was impossible to get to any mission, although we knew that there were two small missions there somewhere. In 1907 forty of those of the first boat and forty on the second boat touching at Algiers were allowed to go down into the mission station. From that trip, going through those narrow, dirty streets swarming with Moslem men, seeing the women and children, miserable and degraded, and hearing the tales told by the missionaries, there was originated on the boat on the way to Naples this organization that we know today as the Woman's Algerian Mission Band. We found in Algiers one who is the central figure of Christian life there, Miss Lilius Trotter, of England, who twenty years before went down into that land to work among those people. John Ruskin said of her that when she left England, England lost its finest painter of colors, and its finest writer of parable stories. That work grew from that small organization of three missions, two in the city and one outside, until today there are nine missions under the charge of Miss Trotter and her associates. The last one was organized last fall down on the border of the desert. In place of six workers down there there are twenty-four today. We have eight young women working there, who pay their own way, their traveling expenses and their living expenses, for the privilege of working in the missions there. So the work has grown. But over in Algeria are hundreds of thousands of boys and girls whose life is crowded. They are degraded. They have no sort of idea of pure, true, honest life, or anything else that we know in our land. I felt just as a good many others felt when we first went there, that such people could not be reached; but they can. Jesus Christ can come down to all that filth, that stigma and degradation, and wipe it all away. God never put a human being on earth who did not have in his soul a divine spark. I pray you, help the boys and girls in Algeria, that they be won for Jesus Christ.

THE ROMANCE OF SURPLUS MATERIAL

REV. SAMUEL D. PRICE

It is indeed a romance when we think of a world-wide work, and when we consider the fact that in this work we can help here and there, everywhere around the world. Surely this special department of Sunday School work is of tremendous value to all the Sunday Schools at home, as well as to all the workers abroad; and, as the story is told, I think you will see how the little simple things, as well as the larger things, all representing surplus material, can be used to the very highest advantage by the missionaries far out across the sea. All of you who would coöperate with this department are requested to write to me, Rev. Samuel G. Price, Metropolitan Tower, New York City. When you write, please indicate your denomination, for the purpose of this department is to coöperate with every church in the helping of the missionaries. You write to me, and I will select a missionary for you. Then the point of contact will be established. You then send your surplus material to the missionary designated, far across the sea. In all probability he will send you a letter of thanks. These letters of thanks from the missionaries that come to our American churches and Sunday Schools are invaluable, and they usually result in an answering letter that is full of good cheer and stimulating to the missionary. In the five years since this work was instituted, more than 13,700 introductions have thus been made; and the work is still in its infancy. There are wonderful results yet to be attained, and we ask the coöperation of every individual, of every Sunday School, of every missionary superintendent, state or county, both here in the United States and in the Dominion of Canada.

THE CALL OF THE PHILIPPINES

REV. ALFRED M. WILLIAMS

Governor-General Forbes of the Philippines had spent several months in America; he had returned; the Quill Club of Manila was giving him a banquet; amid great applause he rose to respond to "Welcome Home." These were his first words: "Gentlemen: I found two general impressions about the Philippines in America: (1) That they are a few dots on the map. (2) That they are a malignant disease." But Governor-General Forbes had not attended an

International Sunday School convention. You who carry the map of the world in your hearts understand that the Philippines are more than "a magnificent rosary of islands which nature has hung upon the heaving bosom of the warm Pacific"; that the Philippines are not only an unworked mine of tropical wealth, but that by the immutable decree of God they were struck off to America for the education and evangelization of their people, and not their exploitation.

The Sunday School call of the Philippines I should like to interpret in four facts: (1) The fact of achievement. From malarial marshes to a health resort, from trackless jungles to a system of macadam roads, from the Nipa shack to the age of cement, from head-hunting enemies to intertribal friendships, from the bolo to the baseball bat, from the school of the Middle Ages to the American system of public schools, from an insignificant medieval corner of the tropics to the center of the Oriental stage, the Philippines have come by the grace of God and under the Stars and Stripes. In the story which the word achievement suggests the brightest and best chapters are those on education, athletics and the evangelical movement; and in that the Sunday School has a conspicuous place. (2) It is a call of coöperation and unity. With a single exception, it is the real thing which you see in Christian unity. In the beginning of our occupation of the islands the missionaries agreed on their program of delimitation of territory, and coöperation. Later, they merged their theological school at Manila; later, there developed a movement toward a united Philippine church. (3) It is the call of the child in the midst. There is no race suicide in the Philippines. Infant mortality is large because of disease and sin. The parents love their children, but they have not yet begun to rate them as subjects of the kingdom of God; if they survive they will become subjects of the papal system. In the evangelical church the child has not come to his own; as in China, the Sunday School is too largely adult. (4) It is the call of the half finished task,—I mean half finished in the sense of "well begun is half done." We cannot quit. Already the Philippines have become America's experimental station in the Orient and in the tropics.

In conclusion I bid you weigh the words of the governor-general who came into our Philippine convention with five hundred present and said, "We believe in the American plan of separation of Church and State, but we of the State cannot do our work well unless you of the Church do your work, and do it well."

HOW TO GET TO TOKYO

MR. J. W. KINNEAR

Now that the Fourteenth International Sunday School Convention is just coming to a close, it is appropriate to turn our eyes to Tokyo, Japan, where, in October, 1916, there will be held one of the greatest Sunday School conventions ever held. Let us all be there. The Korean Christians and missionaries are planning to come down in large numbers. The converts and missionaries from China, India, the Philippines, and the islands of the sea are planning to come. It is going to be one of the greatest cosmopolitan gatherings ever assembled. I am to tell you how to get there. That is a very easy matter, from the great city of Chicago. All you have to do is to step on board of one of a dozen great daily trains westward bound, and in about three days you will step off at Vancouver, Seattle, or San Francisco, and be transferred from there to a great steamship; and that steamship will do all the rest in ten days, or sixteen days, according to the route you take. When the steamship voyage is over you will be landed in Yokohama, within thirty-five minutes' ride of the convention hall in the city of Tokyo. There are different itineraries, and the cost of the trips varies accordingly. There is one journey of sixty-one days which will cost \$365.00, from San Francisco back to San Francisco, including all expenses. There is another of 82 days which will cost \$455.00, including all expenses. There are several others.

Now, why should you go? You have been sending your money to the Orient for years. Today there is a call for a demonstration, a Christian demonstration, in Japan. That is the reason you should go personally. There is being circulated by those who are hostile to Christianity, in Japan and other countries of the Orient, a report that Christianity is on the ebb in America; that it is only a short time until Christianity will exist only in memory. That is the reason the missionaries and the Christian Japanese urge this great convention to come to Tokyo in 1916. A year ago while we were in Japan we went out to Count Okuma's residence. He is the grand old man of Japan, the premier. He said to us, "We want your Sunday Schools in Japan. We need them; we need your great triennial convention in Tokyo. Japan can feed the body, but America must feed the heart." It seems to me that this grand old man is living almost in advance of his time. It may be that he sees the need of his great nation, a need which has not been supplied. This will be a great demonstration in that far city in 1916, and it will be one you will all want to take part in. It

will not be such a demonstration as we saw the other day on the Lake Front, with thirty or forty thousand men in line, but it will be a gathering of peoples from the ends of the earth, differing in language, in speech, in customs; but nevertheless all one in Christ Jesus. My friends, I want you all to come with us in the fall of 1916 to the old city of Tokyo.

TOKYO—1916

H. J. HEINZ

The next great event in the Sunday School world, following this convention, will be the Tokyo convention, in October, 1916. What I have to say with reference to the subject assigned to me is suggested by two questions frequently asked: (1) "How did the World's convention at Zurich come to select Tokyo as the place for the World's eighth convention?" (2) "Why hold a convention in Tokyo?" In answer to the first question, let me say that the invitation to go to Tokyo was first made to the commission to the Orient when it visited Japan in 1913. It came from a group of the most distinguished public men and business men of the empire. A remarkable thing about it is that these men are not adherents of the Christian faith. The extreme courtesy with which they joined in the plans for the entertainment of the commission was at first attributed by us to the proverbial gracious courtesy which the Japanese show towards foreigners. But we soon discovered that there was a deeper motive, it was their interest in and solicitude for the moral and spiritual advancement of their people. To the educated and intelligent class of people in Japan, this is the paramount question. They are as ready to accept help from Christianity as from Shintoism or Buddhism. So it happened that when our party reached Tokyo, we were most graciously received. Baron Shibusawa, the most influential business man in Japan, entertained us at his home. Baron Saketani, mayor of Tokyo, presided at a banquet given in our honor. Count Okuma, present premier and Japan's foremost statesman, extended the hospitality of his country estate. Why? Because they wanted an opportunity to discover what it was we represented, what was this institution called "the Sunday School" that could induce a company of men and women to travel so far and give so much time in its name and interest. And when they learned that it was an institution designed to promote character building, morality, and social righteousness through the religious educa-

tion of the youth, they decided that they wanted to know more about it. And this question was raised by their keen, practical minds, "How can we learn more about the Sunday School, its mission and its methods, than by having it hold a convention in Japan?" And so the invitation was presented. We replied that the power to decide that question rested with the convention that would meet in Zurich in July. Immediately they arranged for two representatives to journey to Zurich, where their invitation was presented with so much grace and power that the convention, made up of delegates from the Old World and the New and missionaries from all lands, unanimously accepted by a rising vote. As a token of the sincerity of our Japanese friends, I may say that before our commission left Japan they organized a committee to plan for the convention in case it came. The meeting was held in Count Okuma's home, and a convention fund of twenty-five thousand dollars in gold was pledged. The prominent and influential men before referred to are actively and heartily coöperating with that committee, and at their own expense they have sent two representatives to Chicago, who have already been presented to this convention, that they might learn how such a convention is organized and conducted. Personally, I have enough confidence in the initiative and resourcefulness of the Japanese people to feel assured that they will so plan to entertain the convention as to fairly win for it the designation of the "Greatest Sunday School convention ever held."

Now as to the second question, "Why hold a convention in Tokyo?" There are many good reasons, but I shall content myself with a brief mention of only a few. Primarily, I may say that we are going to Tokyo with the convention because Tokyo and Japan want us. This is evidenced by their cordial invitation, the history of which I have just related. Our commission held upwards of fifty meetings throughout the empire; great interest was aroused; but naturally Tokyo, the capital, with greater facilities for entertainment than any other city in the country, is the proper place to meet, and this is especially so in view of the sympathetic interest shown by its leading citizens. In the second place, we are going because Japan needs us. Her statesmen, her serious-minded men of thought, realize that the greatest need of Japan today is for those things which Christianity can supply. No less an authority than Count Okuma has declared this belief. Dr. Ibuka, president of the federation of Japanese Churches and competent to analyze and declare the thoughts and feelings of the most enlightened and far-seeing men of Japan, has well said, "Japan is face to face with great moral and religious problems; some of our leading statesmen

have at last come to the conviction that sound morality cannot be divorced from *true* religion; a new power is needed; a living, transforming power; where is this to be obtained? What but the love of God revealed in His Son, Jesus Christ, can give men such a power? Here is a challenge to Christianity, and an opportunity for meeting Japan's supreme need through the Sunday School." Accepting Dr. Ibuka's analysis as correct, I would ask, How can the Sunday School impress itself upon the Japanese nation so effectively as through a great convention? And that it will so impress itself is reflected in the words of Dr. Ibuka who, speaking before the Zurich convention when presenting Japan's invitation, earnestly said, "I wish you would come and be with us, and the Land of the Rising Sun will become the Land of the Risen Sun of Righteousness." In the next place the World's Sunday School Association is missionary in aim. It is not a movement simply and only for the home land. Japan has been under missionary cultivation for more than fifty years. It offers a foundation for Sunday School work which would take hold of the soil that has been prepared, and advance more rapidly than in many other mission lands. It is preëminently the place to demonstrate the plan and power of the Sunday School as an agency for solving the question of moral education. Since Japan is the meeting-place of oriental and occidental civilizations, the convention in Tokyo will not only benefit Japan, but will radiate therefrom an influence that will be felt in the promulgation of the gospel in China, Korea and throughout the East. Finally, the convention in Tokyo will prove a valuable contribution to the peace program of the world. Our presence on such a mission will give assurance that our thoughts, feelings and desires are for peace. This of itself will be a sufficient reason for giving heed to the cry "On to Tokyo!" to carry thither the teaching and spirit of Christ.

In conclusion I wish to say that the great plans which Japan is making for our convention impose upon us the obligation to enter into it with the same enthusiasm and generosity which they display. If we fail to do this, the cause of Christ in Japan may be set back instead of forward. When all the Orient assembles at Tokyo, it has a right to expect the best that the Occident can give in Christ's name. While the first blow of the woodman and the second up to the nine hundred and ninety-ninth are all important, they are all wasted unless he strikes the thousandth which brings the tree to the ground. This is largely the situation in Japan at this hour. Native Christians, pastors, and missionaries all say that Japan and China are on the very eve of a great break to Christianity, and they also say that this convention may be

the event that will cause it to begin. We have struck the first blow, and the nine hundred and ninety-ninth and it would be a great waste of time, energy and means not now to strike the thousandth blow that will start the upward trend. In order to accomplish this, we must enter into the work of the convention in advance, and into the actual work in Tokyo with divine enthusiasm. This will impress the Orient that we have a great moving force in our religion. In this way we will show not only that we possess Christ, but that He also possesses us, and through us is moving out into all the world to realize the motto of this great convention, "Jesus Shall Reign."

CHINA'S CHALLENGE TO THE SUNDAY SCHOOL MOVEMENT

REV. CHARLES E. SCOTT

Once the prime and central fact of history was Israel and its monotheism. Today, in the eyes of nations, as nations, the thing that commands attention is the challenge of China. The emergence of China from her seclusion constitutes the greatest challenge that has yet been thrown down to the Sunday School forces of the world. Many leaders of the world's movement for world evangelization feel that, taking all things into consideration, it is not too much to say that the evangelization of China is the greatest work that yet remains to be done on this planet until "I shall come again." China has natural resources, as yet untouched, that are absolutely unparalleled. China's fields of coal, iron and copper occur widely and together, and in vast quantities, in all parts of the land, an unprecedented combination. In addition to that, the conditions of climate and labor there are more favorable than in any other land. Pig iron from China can be laid down cheaper in San Francisco than it can from Pennsylvania. Another astonishing fact is that every province has a rich and varied store of civilization's necessities. She has every sort of ore, mineral and oil. Already she has a vast series of canals for cheap transportation. She possesses innumerable cascades in her extensive mountain ranges that may be utilized for the supplying of electric power. I think it is generally agreed that China is to become the greatest industrial country in the world. "Whoever commands her stores," says Lord Beresford, "may find a way to master the world

even more effectively than Rome in her day." It is a known fact that in the one province of Shansi there is sufficient coal to supply the world for a thousand years. That just gives you a very faint idea of the vastness of the resources of this wonderful country.

But a state to be great, and permanently great, must have not only adequate physical basis in the form of empire, but it must have numerous and virile people. Athens and Sparta, in their struggle to maintain the hegemony of the Grecian states; Florence, Venice and Pisa in their struggle to dominate the republics of medieval Italy; Holland, in her fighting against Great Britain, all finally had to give up for lack of men. Little Montenegro, with intrepidity enough to challenge the triple alliance, is, nevertheless, fatally handicapped by a lack of sufficient men. China has one-fourth of the population of the entire globe, and three-fourths of the population of the Pacific basin. One province, that of Shantung, has a population equal to one-half that of the United States. A population to a nation is what cells are to a battery. It supplies the electro-motive force. China's population is her battery cells. And yet, despite her dense population in places, China is not over-crowded. The total average density of population to the square mile in Japan is 316, in Great Britain, 341; in Belgium, 496; and in China, 97. To sum it all up, the consensus of opinion is that the Chinese race is the most intelligent, conservative, virile, industrious, adaptable, versatile, numerous, assimilative, homogeneous race of ages. Gen. J. W. Foster, ex-secretary of state, one of the greatest authorities on Chinese diplomacy, long official adviser to the Chinese government, says: "It is scarcely an exaggeration, in the presence of its history and attainments, to assert that no nation or race of ancient or modern times has stronger claims than the Chinese to be called a great people." Their backwardness is not due to inferior mentality, but to deleterious social conditions peculiar to their heathen environment.

The day will come when China's uncounted millions will crowd the world; and if we do not Christianize them, they will paganize us. There is an opportunity there today as never before. The work in China is handicapped, as it is most of the world over, by lack of workers. This should be remedied as far as possible. I pray that we all may be more alive to the great opportunity now lying before us in that land, and that we may each do our small part toward helping to win that heathen land to the cause of Christ.

STARS

MISS MARGARET SLATTERY

The work of a Sunday School, as I see it today, is not a work of rescue. We have other bodies, other organizations at work at the tremendous task of saving those who have lost out. The work of a Sunday School is a preventive work; not *afterward*, but *before*; not to wash out the stains, but to prevent the stains; not to save in the sense of saving after ills, misfortune and sin have damned the human soul; but saving first when the soul is clean and as yet unsmirched by the black hand of the sin of the world. This is our work, a greater work than which no human soul can enter upon. Ours is a work of clarifying the atmosphere that men and women may see stars. Ah, it is great to see stars! All men and women who have done any work for this world have seen stars. Jane Addams saw in a smoky sky a great star, as she sat down in the midst of dirt, grime and sin, to work out the story which the star and the night whispered to her soul. Florence Nightingale and Clara Barton saw each her own star and answering to her star sat down to work out faithfully, unobserved for many years, in loneliness often, in tears often, the message of the star. So we today who are at work in the Sunday School have one passion, and that is that our children shall not be content, as we have been content, with a formal religion. I wish I knew how to say that so that it would burn itself into your hearts. We today have seen on the far horizon the shimmering gleam of a great star, a star which, when we have followed it, when it has burned itself in our souls and set our souls on fire, shall make this world new, and shall blot out all the cold sham of formal religion. That is what we should teach our children so that when they go out into the real world and become men and women they shall see stars that will call to them and compel them to answer. Nothing will satisfy them which has satisfied us. No explanations will satisfy because no explanation can explain. No apologies will satisfy for no apologies are possible to be given. No sarcastic, What can I do? will excuse for there is no excuse. We have asked questions; our young people will answer them; and when they get old enough and think enough that other thing will have to go,—that thief of souls, that robber of intellect, that destroyer of bodies, that creator of poverty, that instigator of crime, that curse of civilization,—the legalized liquor traffic. It is a star on a far horizon, but there are those who stop in the rush and toil of things, the clamor of

the inn, to see the star and listen to the song. The church itself has missed the star. D. L. Moody's uncle saw it; D. L. Moody in his turn saw it in Wilfred Grenfell, and he in turn saw stars in others. Jacob Riis looked up once and saw a star, and the star burned itself into his soul, and now countless thousands of little children plant trees and play on green grass and see blue skies because Jacob Riis saw a star. Dr. Lazear, that noble army physician who sacrificed his life as a martyr to science, saw a star.

Do you see stars? It is the business of every Sunday School teacher to reveal stars. The school and the public press help; they do the best they can. What should be the controlling sentiment of the public press? Public sentiment. What is public sentiment? Public sentiment is your sentiment and mine; and we are responsible for public sentiment; we cannot get away from that. Men and women, I challenge you! When you have seen a star loom lustrous on your horizon, I challenge you to follow that star. For the sake of your boys and girls, your young men and women, open your souls, open your minds, open your lives, pray that the Great Physician may touch your eyes that they may be opened, that you may see your child. Go, follow the star!

THE CONQUEST OF NORTH AMERICA

J. A. MACDONALD

This great International Convention of the leaders in the Sunday Schools of North America is now at its closing hour. You have come from all the states of this American republic and from the provinces of Canada. You have conferred during these rare days on high questions of method and of organization. You have faced problems of intellectual culture, of the development of moral character and of the deepening of spiritual life as they affect this whole generation of the children of this continent. The true objective of all this work has been kept in the forefront, and with it has been emphasized the compelling motive, individual and social, by which all this work must be energized. And now, in this closing hour, we are invited to measure the task to which this International Sunday School movement is set, the magnitude of it, the significance of it, and the supreme interests at stake in its failure or its success. The program defines the subject: The Conquest of North America.

My first word has to do with geography. On the map of the world North America holds the place of world significance. It fronts on the Atlantic and faces the ancient civilizations of Europe. It fronts on the Pacific and meets the still more ancient civilizations of Asia. In itself North America is neither the East nor the West, but the half-way house of the world. Its windows are open to the rising and the setting sun; its interests are world interests; its problems are world problems; its fortunes are bound up by all the ties of life and of death with the fate of the world nations. Geography gives to North America the key-position on the map of the world.

My next word has to do with history. The history of North America is crammed with significance. As compared with the annals of other continents the history of North America is but a handbreadth. But that handbreadth is throbbing with world interest. Fifty years of this continent is better than any cycle of Cathay.

For many centuries, the centuries of experiment and failure in Asia and Europe, North America was kept isolated and apart. The Aztecs and Toltecs touched the Southern Pacific and their footprints may yet be seen in Mexico. The Norse may have touched Labrador and the Atlantic coast. They all were birds of passage. But four hundred years ago there came a change. The Dardanelles were blocked. Constantinople fell. The Turks closed the way between Europe and the East. The commerce and the Christianity of Europe, that had always looked eastward for their outlet, were turned backward upon themselves. Then they began to scan the western horizon. The uncharted Atlantic was crossed. America heaved on the sky-line. Columbus, Cortez, Cartier—and lo! a new continent began to open its doors. In America the race was given a new chance.

Four hundred years ago the race indeed had broken down. Its vision had faded. The gleam had vanished. Religion was bankrupt. Morality had turned to corruption. Freedom for the many had become bondage to the strong. But when the eastward look was blocked the sea-faring nations of Europe faced about and caught the new vision that flamed over the Atlantic. Here in this new continent they found a new and holy ground, the right to enjoy the fruits of their labors, and freedom to worship God.

Four centuries of history have justified that first vision the world had of America. This continent still stands for freedom, for social justice, for religious liberty, and for the world-brotherhood of men. I know right well how in America democracy has been betrayed. Again and again we have been led by evil counselors. Again and again

the apostasy and oppression of the crowd have been hurtful and hateful as the arrogance of any crown. But deep down in the real life of these two nations the passion for liberty and for justice survives, and in the end democracy in North America will be justified of her children.

Geography gave North America a great chance. History gave it a great start. But these two nations have done a thing between them during the past hundred years which is without precedent in any century, and without parallel on any continent. Across this continent from ocean to ocean stretches an international boundary line of river and lake and prairie and mountain, four thousand miles, with never a fortress, never a battleship, never a gun, never a sentinel on guard, and across that undefended boundary neither nation in a hundred years has once launched a menacing army or fired a hostile gun. That civilized and Christianized international boundary is at once the marvel and the admiration of the world.

And how comes it that North America has achieved in the high realm of internationalism what on other continents the nations have failed to do? Elsewhere in the world the nations are crouching under their war burdens or languishing in the half barbarism of their armed peace. At this very moment across two thousand miles of frontier, from Helsingfors in Finland to Salonika on the *Ægean*, the forces of the Teuton and the forces of the Slav are marshalled hand to hand, foot to foot, blade to blade, on the raw edge of race war and age-long hate. But here in North America the United States and Canada, two nations of the proudest breed, with the blood of the lion, the blood of the eagle, and the blood of the bear,—all the savage bloods of Europe's war jungle mingled in their veins—divide almost equally this vast continent, and hold it unbarbarized by the black menace of international war.

And why is North America free when Europe is held in the awful bondage of fear? It is not that our peoples are weak or wasted, slow to resent an insult or afraid to rebuke a wrong. It is far from that. It is this, rather, that each of our nations has unified its own people into a higher nationalism, and that both nations have learned this new maxim of international politics, that any nation that desires to be free and is fit to be free and stands for national freedom must be given freedom's unfettered chance.

Geography, history and this new ideal of internationalism, which North America represents, have given to the world an illustration of the new world civilization. This new ideal of civilization is, indeed, North America's great contribution to world politics. In this new

civilization it is made plain that the strength of a free self-governing nation is not in its forts and navies and long-range guns, but in the spirit of its people, in their notions of freedom, in the integrity of their national life, and in the high and serious purpose of their international politics. That is North America's message to the world. And to make good that message, to justify that proclamation of democratic nationalism, Canada, with less than eight millions of people, with no standing army, and with not even a settled program for a navy, stands up secure on the north half of this continent, defended in America only by the integrity of its own citizenship and by the Christian internationalism of which it forms a part. Within the circle of English-speaking civilization Canada is safer from wars and war scares than any one of the great war nations of Europe.

It is against that background of North American democracy I would have you set all your work in the Sunday Schools and churches. Unless you see beyond the narrow horizon of your own little circle, unless you appreciate what religion and education mean in democracy, unless you feel the deep throb of North American civilization as it energizes and directs the great democratic movements of the world, you may miss the significance of your own work, its true perspective, its persistent and redemptive world-sweep. The fact of democracy releases all the forces of religion and of education, sets them free, and starts them out to work their way in the world. If North America were an absolute monarchy or an oppressed autocracy the individual would be of little moment and the church and the school would not count. But when the government is of the people, by the people and for the people, religion and education and all the forces of social civilization have their supreme chance.

Against that world background and in the light of democratic world citizenship we may read with new meaning the subject of this hour: The Conquest of North America.

The very word "Conquest" suggests conflict—the conflict of armies and of navies; the clash of arms and garments rolled in blood. But the real conflict, either the conflict in which North America will be conquered or the conflict in which North America will conquer the world, will not be the vulgar and barbaric conflict of brute force against brute force. The struggle of brute force belongs to the brute stage of development; civilization means "working out the beast." The progress of the race is marked by the readiness of the individual, of the class, and of the nation to "let the ape and tiger die."

The real conflict is in the realm of the mind. Ideas, principles,

standards, motives, ideals,—these are the forces in the real conflict of civilization. And the real conquest is not amid the roar of cannon on the battlefield of the flesh. We wrestle not against flesh and blood. The real struggle for North America is not with carnal weapons but with vital ideas, and victory goes with the masterful will.

The conflict and the conquest are political, social, industrial, and moral. Unrest today is world-wide. The United States today is all commotion and upheaval. So, too, is Britain. And so, too, is all Europe. It is not the beginning of the end; it is rather the start of a new beginning. "A spark disturbs the clod." There may be wild and jangled voices, as when the cry was "Liberty, equality, and fraternity." But it is the travail pain of a new birth, not the languished wail of despairing death. There is a sound of a going in the tops of the mulberry trees.

The only revolutionary, reconciling, unifying power in human life is a vital idea. The supreme redemptive force in history is the Divine Idea, "the Word made flesh." By that eternal Word came the idea of human worth, the promise of human redemption, the standard of human greatness, the measure of human service, and the motive of human sacrifice. Because the Sunday Schools deal with these pregnant, revolutionizing, transforming ideas their work is fundamental alike for the individual and for the nation.

The potency of this Divine Idea is the clue and explanation of the stirrings and changes in the national realm today. The revolutions going on in the United States, in every sphere, from the business of banking to the problems of labor and the trades unions, are parts of one great moral revolution. It was not Roosevelt who started this revolution or La Follette and the Progressives, or Taft and the Republicans, or Wilson and the Democrats, or any of the men whose names have been in all the newspapers. These men are but voices, the voices of the great, surging, agonized, passionate human heart of this nation. The common people have felt that for them the Declaration of Independence has not been fulfilled nor the promises of democracy made good. For a generation a new social gospel has been preached in your churches and universities and summer-schools and Chautauqua assemblies. The social idealism of Jesus began to gild the sky. Woodrow Wilson gave voice to the aspirations and high resolves of the new day when he declared: "I care not how good or wise a master may be, I will not live under a master." That is only saying again in America's industrial and social relations what Jesus said to the Galileans long ago, "One is your Master and ye all are brethren."

What is the meaning of the new attitude of the United States to other countries and to backward races,—to Cuba, to the Philippines, to Panama, to Mexico? Back of all the political confusions of the hour is the Christian ideal and the Christian motive, that he is greatest who serves and he is strongest who loves. This Republic is facing the challenge of the gospel, and is being called back to the primal honesties and sterner ideals which made independence mean not release from old restraints but consecration to new service.

Not in America but in Britain as well the battle of the average man is being waged as heroically today as anywhere in all the world. Back of all that most astonishing social revolution in three hundred years, inspiring it, directing it, making it a great reform rather than a revolution, is the spirit of the archbishop's sermon at the coronation of King George: "I am among you as he that serves." Imperial greatness is to be measured by imperial service.

In the day of national crisis the call is still for the prophet. The diplomat and the politician and the warrior each has his place, but the power of democracy is in the prophet,—the man of ideas and standards and moral enthusiasms. The kings and counselors counted, but for Israel the hope was in the prophets. Italy would not have turned with high and compelling courage to freedom, despite Garibaldi and Cavour, had it not been for the prophet-messages of Mazzini. And North America would have no power either to find freedom, to keep it, or to release its germinating ideas in the broad field of world-life, had there been no quiet schools and churches where the Divine Idea is nurtured and incarnated and set free.

North America's power, whether in conflict or in conquest, in fighting the enemies of honor and truth and freedom whether at home or abroad, is measured, not by military prestige or naval equipment, but by the height and purity of the nation's life. The power plant at Necaxa, from which the electric energy goes out to serve the needs of Mexico City, depends for the measure of its power on the height of its reservoir 1,470 feet high among the hills. So with the individual. So with the nation. The low life can lift no great burden and the low love can do no mighty work. You teachers and preachers, whose work it is, often unknown, unseen, unrecognized, to touch the secret lives of the uncounted multitudes,—you, by your devotion, are setting the sources of your nation's power in the secret place of the Most High, and in the day of the nation's trial the integrity of the people's character will stand, for its strength is in the everlasting hills.

Only yesterday the word went out once again that America's danger

is on the Pacific. Perhaps it is. Perhaps the dreaded Armageddon will be where East meets West on the Pacific frontier of English-speaking civilization. Perhaps, indeed, that real Armageddon is on now in the clash of ideas, of standards, of motives, of civilizations, of destinies. If so, it is but one more call to you whose weapons are those of the new life that goes through tariff walls, and of redemptive truth that overlaps exclusion laws. The jungle of the Pacific must be transformed into a neighborhood. The evangel of peace and good-will alone can make the wilderness and the solitary place glad and the desert blossom as the rose.

And love alone can do it. Love, not force, not strategy, not diplomacy, but love, can go deep enough to lift both East and West and all the world into the higher unity of Christianized humanity. Love alone can reconcile the warring elements in the industrial world. Love alone can inspire the nations to world service. Love alone can take the selfishness and suspicion out of life. Tennyson, the great poet laureate, when within a few weeks of his end wrote these lines from "Locksley Hall," on a photograph he presented to Dr. Henry van Dyke, as the lines he would desire to live and to be remembered if all else he had written were blotted out and forgotten:

Love took up the harp of Life and smote on all its chords with might;
Smote the chord of Self which trembling passed in music out of sight.
Love alone can so strike the harp of life, in the social zone, in the industrial world, in the realm of the nations,—strike it so surely, so ringingly,—that the jarring note of selfishness will be silenced, or if not silenced pass away in music. Go back to your homes and schools and churches. Strike that chord. Strike it in the love of the gospel. Strike it for the world's redemption. So shall be fulfilled in North America and throughout the earth, the motto of this convention: "Jesus Shall Reign."

THE CLOSING WORD

MR. MARION LAWRENCE

This has been a remarkable convention. Having had so much to do with the program it does not behoove me to say anything of its high quality. I am at liberty, however, to say that it has been the largest International convention ever held; it has been the largest in many ways; the largest in numbers, and the largest in sessions. There were 167 separate sessions, with 378 speakers; and you who have confined

your attendance to this building have only gotten a part of the great convention. For the good that is to come from the applied methods of work, the convention has been strongest to the average teacher and worker, I suppose, in its conferences in the afternoon; of these there have been many, and they have been excellent, for the most part, and exceedingly helpful. Our effort in this room has been along the line of inspiration rather than detailed instruction concerning methods; and I am sure that you will agree with me that we struck the high watermark tonight. This convention is great in what it has accomplished; it has cemented together all the Sunday School agencies of our continent until, hand in hand, these great organizations may go forward to do a work for which they have been fitting themselves for years, and which they are now ready to carry on in the name of the common Master. We rejoice in this. It has been a great convention in the regularity of the attendance. It has been a great convention in every way, in the choice of the president, the treasurer and all the other officers. The outlook before us is broader than ever before. While preparing this program, as I told you in the very first session of this convention, the thing that was upon my heart and mind was that we might find, running through the fabric of all that we have done, the figure that is our watchword: "Jesus Shall Reign." It is fine to remember all we have heard about methods, inspiration, and everything else; but, after all, the heart of it, the thing we want you to remember, is this, that our business is to bring in the day, as speedily as possible, when Jesus shall reign. Friends, this is the heart of it all. I want to thank you, every one. You have been real good. You have done nicely, and I am proud of every one of you. You are invited back to Chicago when we meet here again, which will probably be within fifty years, and we hope you will all be here, and that we shall find Dr. Hamill still holding the gavel.

INTERNATIONAL SUNDAY SCHOOL ASSOCIATION

Fourteenth Triennial Statistical Report

MARION LAWRENCE, General Secretary
1416 Mallery Building, CHICAGO

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TRIENNIAL STATISTICAL REPORT

Fourteenth Sunday School Convention, Chicago, Ill., June 23-30, 1914

UNITED STATES.	ENROLLMENT				ORGANIZATION						
	Sunday Schools.	Officers and Teachers.	Pupils.	Total Enrollment.	Counties.	Counties Organized.	Banner Counties.	Cities Organized.	Conventions Held.	Paid Workers.	Part-time Workers.
Alabama	5,970	22,290	437,132	459,422	67	67	67	28	2,700	4	3
Alaska	50	186	2,222	2,418	X	X	X	X	115	X	2
Arizona	231	1,823	15,021	16,844	14	9	14	2	300	2	1
Arkansas	4,335	20,869	237,331	248,200	75	40	30	2	300	2	1
California (N)	1,304	15,928	137,260	153,188	45	31	15	6	270	3	3
California (S)	1,074	10,015	134,621	144,636	12	12	7	2	312	3	6
Colorado	1,219	11,654	106,095	117,779	64	48	X	4	356	2	1
Connecticut	1,014	16,072	132,487	148,559	8	8	8	3	158	4	7
Delaware	408	5,621	52,089	57,710	3	3	3	1	110	1	1
Dist. of Columbia	258	5,056	76,984	82,070	1	1	1	1	4	X	1
Florida	2,558	15,119	121,649	136,768	50	5	X	11	45	1	X
Georgia	8,006	49,988	457,798	507,786	148	78	17	X	494	3	X
Idaho (a)	300	2,900	27,877	30,777	20	16	10	1	300	2	X
Illinois	7,179	99,733	864,565	964,298	102	102	75	10	3,659	7	X
Indiana	5,165	62,973	598,138	661,111	92	92	70	12	3,000	6	X
Iowa	2,834	28,841	244,082	272,923	99	72	17	13	994	3	X
Kansas	4,416	43,241	414,708	457,949	105	105	60	9	3,780	1	X
Kentucky	4,564	37,997	402,542	440,539	120	70	60	9	2,068	6	1
Louisiana	3,103	17,273	155,668	172,941	64	64	2	1	340	3	9
Maine	1,175	11,093	109,064	120,157	16	16	16	3	321	3	1
Maryland	2,517	30,310	253,868	284,178	23	21	7	4	519	5	5
Massachusetts	1,923	32,206	337,779	369,985	49	49	49	3	200	9	3
Michigan	4,895	50,000	484,790	534,790	83	62	26	5	1,500	6	2
Minnesota	2,255	24,532	179,671	204,203	86	86	40	9	1,000	6	2
Mississippi	3,332	40,530	418,534	459,064	80	74	62	5	917	6	X
Missouri	6,250	61,500	544,900	606,400	115	67	25	3	1,600	4	8
Montana	660	5,448	46,987	52,435	36	26	2	2	282	1	X
Nebraska	1,989	20,540	151,421	171,961	93	93	18	10	60	3	X
Nevada	85	560	3,516	4,076	16	6	X	X	60	3	X
New Hampshire	600	6,248	50,864	57,112	13	11	4	3	300	2	2

New Jersey	2,414	41,660	391,707	433,367	21	21	1	7	300	5
New Mexico	563	3,964	32,079	36,043	26	26	×	1	130	9
New York	6,185	103,806	988,381	1,092,187	61	60	×	14	6,000	9
North Carolina	8,535	67,892	580,611	643,503	100	58	6	7	610	3
North Dakota	1,408	7,423	63,087	70,480	50	43	38	3	600	3
Ohio	9,583	109,018	1,024,561	1,133,579	88	88	88	7	9,110	8
Oklahoma	4,000	4,600	439,643	444,243	77	62	3	3	750	2
Oregon	1,200	11,569	115,623	127,192	34	32	12	3	380	2
Pennsylvania	11,024	174,785	1,840,116	2,014,901	67	67	67	2	5,908	11
Rhode Island	341	6,191	54,814	61,005	12	12	12	3	88	3
South Carolina	4,989	18,709	190,855	209,564	44	36	12	×	375	2
South Dakota	4,66	3,891	36,877	40,768	66	54	1	1	140	×
Tennessee	5,983	40,754	352,092	392,846	96	73	17	8	450	2
Texas	8,500	90,000	978,500	1,068,500	253	218	38	12	1,750	4
Utah	152	1,056	8,753	9,809	27	12	4	12	15	×
Vermont	672	7,423	71,403	78,826	14	14	8	2	272	3
Virginia	5,902	49,904	426,498	475,402	100	41	15	4	275	×
Washington (E)	974	10,770	89,402	100,172	27	26	22	4	900	1
Washington (W)	910	10,398	88,763	99,151	20	14	7	7	217	2
West Virginia	3,074	21,637	193,571	215,208	55	55	22	7	800	1
Wisconsin	4,286	41,430	401,504	442,934	72	33	5	6	350	6
Wyoming	291	2,144	16,604	17,748	21	4	1	1	32	×
Hawaii	207	780	10,720	11,500	4	4	×	×	20	×
Porto Rico	205	1,092	13,931	15,023	×	×	×	×	10	×
TOTAL IN U. S.	161,583	1,581,502	15,597,718	17,179,220	3034	2387	1019	281	55,883	162 122
CANADA										
Alberta	775	4,500	42,885	47,385	22	23	×	2	50	5
British Columbia	351	3,479	39,530	43,009	72	14	2	2	60	2
Manitoba	713	7,360	70,898	78,258	27	25	6	1	194	3
New Brunswick	700	3,855	34,207	38,062	15	15	12	2	450	2
Prince Edward Island	190	895	9,113	10,008	3	×	17	1	60	×
Nova Scotia	1,030	6,036	58,124	64,460	21	21	21	1	420	3
Ontario	5,266	54,487	561,044	615,541	100	87	37	16	940	6
Saskatchewan	1,052	5,332	53,542	58,874	15	15	4	2	95	2
Quebec	722	5,636	54,158	59,784	65	5	4	3	135	×
TOTAL IN CANADA	10,789	91,580	923,301	1,015,381	285	206	103	30	2404	27 9
CENTRAL AMERICA										
Central America	102	452	5,882	6,334	×	×	×	×	35	×
Cuba	234	694	11,658	12,352	6	×	×	×	55	×
Labrador	12	50	500	500	×	×	×	×	×	×
Mexico	460	1,854	19,613	21,467	×	×	×	×	10	×
Newfoundland	535	3,252	35,263	38,515	17	×	×	×	×	×
West Indies	1,980	11,355	155,912	167,267	×	×	×	×	48	×
TOTAL OF ABOVE	3,313	17,657	228,778	246,435	23	×	×	×	148	×
GRAND TOTAL	175,685	1,690,739	16,750,297	18,441,036	3,342	2,592	1,122	311	58,435	189 132
Reported in 1911	173,459	1,670,346	14,946,504	16,617,350	.....	2,541	1,050	237	53,380	154 43
Increase 1911-1914	2,226	19,893	1,803,793	1,823,686	.....	51	72	74	6,055	35 89

TRIENNIAL STATISTICAL REPORT—Continued

	DIVISIONS									
	ELEMENTARY					SECONDARY				
	Cradle Rolls.	Cradle Roll Membership.	Graded Unions.	Graded Union Membership.	Departments Using Graded Lessons.	Organized Classes.	Membership Organized Classes.	Organized Classes.	Home Departments.	Membership Home Departments.
UNITED STATES.										
Alabama.....	936	16,482	4	360	569	984	7,872	1,334	798	21,034
Arizona.....	X	X	X	X	47	X	X	X	X	X
Arizona.....	46	676	X	30	389	268	1,914	15	15	4,570
Arizona.....	760	3,000	2	50	499	19	1,190	72	500	5,865
California (N).....	519	13,056	7	334	741	732	3,432	454	211	10,996
California (S).....	516	11,558	20	1,061	1,160	939	2,144	407	500	16,741
Colorado.....	523	9,699	1	26	721	39	1,414	326	156	14,608
Connecticut.....	477	7,612	1	77	825	106	1,562	82	361	1,680
Delaware.....	212	4,121	3	100	X	16	1,160	63	84	7,255
Dist. of Columbia.....	104	5,460	1	55	15	...	X	134	35	2,375
Florida.....	100	3,000	1	25	315	36	X	151	50	2,000
Georgia.....	X	X	1	17	95	12	120	64	200	1,323
Idaho (a).....	118	2,451	1	30	X	87	1,248	100	55	54,268
Illinois.....	3,001	63,146	4	242	3,591	487	1,381	4,390	2,026	30,448
Indiana.....	2,227	51,125	6	245	4,762	9,330	133,865	2,506	1,292	10,309
Iowa.....	665	18,300	2	50	882	1,245	14,900	1,100	369	17,151
Kansas.....	2,323	34,044	6	70	888	1,699	8,994	2,325	643	25,457
Kentucky.....	787	17,272	1	35	X	470	586	1,144	470	4,327
Louisiana.....	364	8,679	1	54	402	108	14,278	72	111	8,790
Maine.....	392	8,624	1	25	891	...	430	113	293	1,920
Maryland.....	286	5,148	1	56	1,493	43	99	263	81	35,283
Massachusetts.....	737	21,967	3	150	2,352	8	673	677	900	18,000
Michigan.....	641	16,790	2	30	950	48	10,008	519	352	7,086
Minnesota.....	1,121	22,717	1	40	1,588	715	2,340	337	370	7,310
Mississippi.....	480	8,610	5	152	310	117	5,271	1,244	475	9,000
Missouri.....	925	20,400	3	50	56	321	2,276	56	60	1,742
Montana.....	127	2,742	2	25	562	32	15,014	743	315	7,249
Nebraska.....	731	15,599	1	25	3,460	1,718	75	1	3	51
Nevada.....	12	165	X	X	57	6	636	101	209	4,908
New Hampshire.....	300	5,670	2	100	634	49	5,000	627	809	34,712
New Jersey.....	1,567	29,454	5	125	1,946	500	3,500	17	38	786
New Mexico.....	88	1,422	2	40	85	332	X	1,632	2,459	91,054
New York.....	2,609	87,464	3	500	3,176	734	...	...	...	...

North Carolina	75	5,224	1	25	378	4,274	319	92	3,394
North Dakota	319	4,520	1	35	290	2,968	131	109	1,517
Ohio	4,630	92,616	10	250	1,038	938	4,868	2,492	63,815
Oklahoma	767	23,203	1	25	500	1,940	475	620	3,520
Oregon	408	9,510	1	60	500	3,232	584	210	5,040
Pennsylvania	7,116	168,267	11	275	71,606	369,272	7,425	4,314	131,403
Rhode Island	164	4,360	1	50	351	134	135	185	4,732
South Carolina	225	4,637	8	200	349	414	414	95	2,591
South Dakota	135	3,245	1	25	120	48	48	19	506
Tennessee	X	3,092	4	100	X	X	40	X	2,000
Texas	X	60,000	5	150	2,125	X	1,183	700	50,000
Utah	33	543	1	20	X	X	6	22	535
Vermont	259	4,963	2	50	375	860	127	268	7,640
Virginia	108	2,170	2	50	88	X	367	X	X
Washington (E)	497	9,233	5	75	581	12,254	573	248	3,954
Washington (W)	312	7,160	2	75	323	1,463	216	140	3,844
West Virginia	676	12,312	2	75	965	2,516	948	306	5,797
Wisconsin	1,184	30,734	3	60	383	4,047	219	548	14,266
Wyoming	41	882	X	X	157	423	5	21	378
Hawaii	12	700	X	X	X	X	1	13	800
Porto Rico	10	185	X	X	X	X	X	5	70
TOTAL IN U. S.	41,553	959,898	157	5,863	52,356	641,441	39,531	25,521	752,976
CANADA									
Alberta	300	5,270	2	50	110	770	100	45	800
British Columbia	37	1,639	2	50	44	X	145	85	X
Manitoba	128	3,602	1	25	144	200	120	63	1,569
New Brunswick	135	2,619	1	25	42	313	99	125	2,242
Prince Edward Island	38	874	X	X	18	113	..	25	623
Nova Scotia	205	5,748	2	40	79	6,120	235	21	3,059
Ontario	1,442	43,710	5	160	530	10,463	X	501	23,535
Saskatchewan	201	4,323	1	25	110	X	86	29	630
Quebec	149	4,696	X	X	X	780	30	131	2,280
TOTAL IN CANADA	2,635	72,381	14	375	1,145	18,763	814	1,025	33,738
Central America	5	140	X	X	4	X	X	1	20
Cuba	16	343	X	X	X	X	X	25	516
Labrador	X	120	X	X	X	X	X	X	X
Mexico	18	1,885	X	X	X	X	X	18	78
Newfoundland	37	120	X	X	X	X	X	7	725
West Indies	4	120	X	X	6	X	X	1	4
TOTAL OF ABOVE	80	2,608	X	X	9	..	..	52	1,343
GRAND TOTAL	44,268	1,034,887	171	6,238	53,510	660,199	40,345	26,598	788,057
Reported in 1911	27,870	687,626	178	20,950	X	X	20,950	19,700	544,417
Increase 1911-1914	16,398	347,261	..	32,260	..	..	..	6,898	143,640

TRIENNIAL STATISTICAL REPORT—Continued

	DEPARTMENTS.						GENERAL.		
	TEACHER TRAINING			MISSIONARY		TEMPER- ANCE	EVANGELISTIC	Workers Meeting	Workers and Teachers Held
	Membership.	First Course	Advanced	Schools with Missionary Committees.	Amount Contributed to Missions.				
UNITED STATES.	Classes Enrolled.	Graduates.	Graduates.			Population of Territory Visited.	Schools Observing Decision Day.	Members Uniting with Church.	
Alabama	653	3,308	615	4	111	111,000	16,798	18,785	542
Alaska	X	X	X	X	X	X	X	X	X
Arizona	4	48	45	11	24	22,000	1,578	814	24
Arkansas	X	199	199	500	250.00	100,000	X	4,000	100
California (N)	222	2,457	630	55	500	800,000	13,369	8,767	X
California (S)	100	1,075	379	49	200	243,000	23,514	10,000	242
Colorado	219	3,216	173	240	300	950,000	5,000	7,531	1,077
Connecticut	56	936	27	X	X	X	8,101	7,389	301
Delaware	25	298	141	X	102	10,000	2,590	3,255	X
Dist. of Columbia	15	229	37	X	X	X	X	54	80
Florida	30	297	X	X	X	150,000	X	3,375	403
Georgia	X	X	X	X	X	25,000	X	24,018	X
Idaho (a)	85	1,067	37	X	100	X	3,000	2,180	75
Illinois	350	2,882	1,550	140	X	3,250,000	106,825	27,732	X
Indiana	472	5,858	1,175	85	2,350	150,000	32,812	67,520	X
Iowa	103	1,282	220	20	365	250,000	10,336	21,242	X
Kansas	121	1,666	567	17	700	150,000	4,000	18,388	547
Kentucky	17	257	406	56	1,000	415,000	25,700	35,700	723
Louisiana	47	367	79	19	X	750,000	3,145	2,654	91
Maine	4	50	X	X	X	10,548	18,000	4,289	X
Maryland	271	1,017	274	X	671	627,000	24,419	18,004	641
Massachusetts	84	3,808	82	X	X	X	614	26,010	530
Michigan	109	1,061	159	4	1,500	181,000	20,000	50,000	500
Minnesota	510	5,550	901	39	1,500	50,000	X	22,527	682
Mississippi	12	171	1,009	X	420	32,000	3,242	9,215	360
Missouri	103	1,070	554	25	X	1,250,000	X	42,000	X
Montana	7	68	X	X	100	90,000	2,500	3,940	X
Nebraska	71	420	283	44	150	18,502	8,294	12,015	X
Nevada	3	X	X	X	2	673	1	75	9
New Hampshire	21	177	147	X	X	123,834	X	950	21
New Jersey	98	1,579	283	X	X	182,000	36,268	33,072	X
New Mexico	19	258	X	24	2,348.58	100,000	2,503	1,162	75
New York	413	5,976	263	X	X	100,000	24,805	76,000	1,145

North Carolina	14	131	X	X	X	\$10,828.44	75,000	X	X	4,994	75
North Dakota	167	2,194	240	13	X	X	50,000	X	X	3,302	X
Ohio	418	4,739	6,560	300	X	X	100,000	X	387	89,004	1,995
Oklahoma	19	165	64	40	325	X	750,000	X	5,455	27,263	X
Oregon	119	1,378	241	279	X	X	25,000	X	X	3,170	420
Pennsylvania	3,949	36,156	11,648	360	X	X	500,000	2,250,000	X	158,566	5,512
Rhode Island	24	287	70	18	85	4,700.00	X	5,000	213	97	X
South Carolina	27	306	20	X	X	X	150,000	X	X	2,100	50
South Dakota	7	72	12	X	X	X	X	X	X	3,000	X
Tennessee	8	72	116	X	X	X	X	X	X	16,948	X
Texas	84	X	224	7	X	X	1,800,000	X	271	75,000	500
Utah	4	65	5	5	206	X	X	X	X	490	X
Vermont	11	78	5	5	X	3,000.00	38,000	X	475	2,714	12
Virginia	35	237	123	12	500	X	200,000	X	X	1,936	X
Washington (E)	273	1,874	741	33	X	X	50,000	16,000	800	9,776	400
Washington (W)	167	2,038	362	X	89	X	55,000	14,974	410	5,930	168
West Virginia	56	511	258	8	85	X	200,000	16,900	492	19,839	116
Wisconsin	52	585	45	1	X	X	50,000	X	28	10,696	X
Wyoming	2	14	1	X	X	X	X	1,550	X	3,314	47
Hawaii	X	X	1	X	X	X	X	X	X	550	X
Porto Rico	X	X	X	X	X	X	X	X	X	X	X
TOTAL IN U. S.	9,670	102,859	30,907	1,884	14,312	\$326,591.77	16,083,934	932,444	24,138	989,036	17,566
CANADA											
Alberta	X	325	7	X	X	X	15,000	4,000	100	1,100	X
British Columbia	10	70	X	X	X	X	50,000	6,440	310	1,552	103
Manitoba	42	392	6	X	X	\$3,530.61	10,000	X	X	5,000	X
New Brunswick	19	190	25	4	52	916.48	X	9,427	117	4,004	71
Prince Edward Island .....	..	..	25	X	8	X	X	1,702	21	650	14
Nova Scotia	12	96	80	14	X	7,689.00	X	29,516	X	3,919	33
Ontario	X	1,546	266	3	300	750.00	18,000	50,000	3,460	41,693	932
Saskatchewan	X	310	5	X	X	X	80,000	X	94	2,412	X
Quebec	X	296	X	X	X	X	600,000	15,686	62	1,928	103
TOTAL IN CANADA	83	3,225	414	21	360	\$12,886.09	773,000	116,870	4,164	65,258	1,256
CENTRAL AMERICA											
Cuba	37	226	X	X	X	X	X	X	X	600	35
Labrador	X	74	X	X	X	X	X	X	X	500	X
Mexico	3	X	X	X	X	X	X	X	X	X	X
Newfoundland	X	X	X	X	X	X	X	X	X	X	X
West Indies	X	78	X	X	X	X	X	X	X	X	X
TOTAL OF ABOVE	40	378	..	..	..	..	..	..	..	1,100	42
GRAND TOTAL	9,793	106,462	31,321	1,905	14,672	\$339,477.86	16,856,984	1,049,314	28,302	1,055,444	18,858
Reported in 1911	X	X	27,008	570	X	X	14,200,000	X	X	1,193,422	X
Increase 1911-1914 .....	..	..	4,313	1,336	..	..	2,656,984	..	..	..	..

X Information not available.

**Fourteenth
Triennial
Statistical
Report**

TRIENNIAL STATISTICAL REPORT

Fourteenth Sunday School Convention, Chicago, Ill., June 23-30, 1914.

UNITED STATES.	ENROLLMENT				ORGANIZATION						
	Sunday Schools.	Officers and Teachers.	Pupils.	Total Enrollment.	Counties.	Counties Organized.	Banner Counties.	Cities Organized.	Conventions Held.	Paid Workers.	Part-time Workers.
Alabama	5,970	22,390	437,132	459,422	67	67	67	28	2,700	4	2
Alaska	50	196	2,222	2,418	X	X	X	X	115	X	X
Arizona	231	1,393	15,021	16,844	14	9	X	2	300	1	1
Arkansas	4,335	20,869	227,331	248,200	75	40	30	6	300	2	1
California (N)	1,304	16,328	137,260	153,188	45	31	16	2	270	3	1
California (S)	1,074	10,015	134,621	144,636	13	12	7	2	312	3	6
Colorado	1,219	11,884	106,095	117,779	64	48	X	4	356	4	1
Connecticut	1,014	16,072	132,487	148,559	8	8	3	3	158	1	1
Delaware	408	5,821	52,089	57,710	3	3	3	1	110	X	1
Dist. of Columbia	258	5,086	76,984	82,070	1	1	1	1	4	X	1
Florida	2,558	15,119	121,649	136,768	50	5	X	11	45	1	X
Georgia	8,006	49,988	457,798	507,786	148	78	17	X	494	3	X
Idaho (a)	300	2,800	27,827	30,777	20	16	10	1	300	2	X
Illinois	7,179	98,733	864,565	964,298	102	102	75	10	3,669	7	X
Indiana	5,165	62,973	598,138	661,111	92	92	70	12	3,000	6	X
Iowa	2,834	28,841	244,082	272,923	99	72	17	13	994	3	X
Kansas	4,216	43,241	414,708	457,949	105	105	60	9	3,780	1	X
Kentucky	4,564	37,997	402,542	440,539	120	70	60	9	2,058	6	X
Louisiana	3,103	17,273	156,668	173,941	64	64	2	1	340	3	X
Maine	1,175	11,093	109,064	120,157	16	16	16	9	321	3	X
Maryland	2,517	30,310	253,868	284,178	23	21	7	4	519	5	5
Massachusetts	1,823	32,206	337,779	369,986	49	49	X	5	200	9	5
Michigan	4,895	50,000	484,790	534,790	83	82	28	5	1,500	X	5
Minnesota	2,255	24,532	179,671	204,203	86	86	40	5	1,000	6	2
Mississippi	3,392	40,520	418,534	459,054	80	74	62	5	917	6	3
Missouri	6,250	61,500	544,900	608,400	115	67	25	2	1,600	4	8
Montana	660	5,448	46,387	52,435	36	28	18	10	292	1	X
Nebraska	1,989	20,540	151,421	171,961	93	93	X	3	686	2	X
Nevada	85	560	3,516	4,076	16	16	X	X	60	X	X
New Hampshire	600	6,248	50,864	57,112	13	11	4	X	300	3	3

New Jersey	2,414	41,660	391,707	433,367	21	21	1	7	300	5
New Mexico	553	3,964	32,079	36,042	26	26	×	×	130	×
New York	6,186	103,806	988,381	1,092,187	61	60	×	14	6,000	9
North Carolina	8,535	67,892	580,611	648,503	100	58	6	7	610	3
North Dakota	1,408	7,423	63,067	70,480	50	43	38	3	600	×
Ohio	9,583	109,018	1,024,561	1,133,579	88	88	88	7	9,110	8
Oklahoma	4,000	4,600	439,643	444,243	77	62	3	2	750	2
Oregon	1,200	11,569	115,623	137,192	34	32	12	2	380	2
Pennsylvania	11,024	174,786	1,840,116	2,014,501	67	67	67	2	5,909	11
Rhode Island	341	6,191	54,814	61,005	12	12	12	2	88	3
South Carolina	4,989	18,709	190,855	209,564	44	36	12	×	375	×
South Dakota	468	3,891	36,877	40,768	66	54	1	1	140	×
Tennessee	5,983	40,754	352,092	392,845	96	73	17	8	450	2
Texas	8,600	90,000	978,500	1,068,500	253	218	38	12	1,750	4
Utah	152	1,056	8,753	9,809	27	12	4	2	15	×
Vermont	672	7,423	71,403	78,826	14	14	8	2	272	3
Virginia	5,902	49,904	425,498	475,402	100	41	15	4	275	1
Washington (E)	974	10,770	89,402	100,172	27	26	22	4	900	1
Washington (W)	910	10,393	88,753	99,151	20	14	7	7	217	2
West Virginia	3,074	21,637	193,571	215,208	55	55	22	7	800	1
Wisconsin	4,286	41,430	401,504	442,934	72	33	5	6	350	6
Wyoming	291	2,144	15,804	17,748	21	4	1	1	32	×
Hawaii	207	780	10,720	11,500	4	4	×	×	20	×
Porto Rico	205	1,092	13,931	15,023	×	×	×	×	10	×
TOTAL IN U. S.	10,789	91,580	923,801	1,015,381	285	205	103	30	2404	27
CANADA										
Alberta	775	4,500	42,885	47,385	22	23	×	2	50	5
British Columbia	351	3,479	39,530	43,009	72	14	2	2	60	×
Manitoba	713	7,360	70,898	78,258	27	25	6	2	194	3
New Brunswick	700	3,855	34,207	38,062	15	15	12	2	450	×
Prince Edward Island	190	895	9,113	10,008	3	×	17	1	60	×
Nova Scotia	1,030	6,035	58,424	64,460	21	21	21	1	420	3
Ontario	5,256	54,497	561,044	615,541	100	87	37	16	940	6
Saskatchewan	1,052	5,832	53,542	58,874	15	15	4	2	95	2
Quebec	7,722	5,626	54,158	59,784	65	5	4	3	135	×
TOTAL IN CANADA	161,583	1,581,502	15,697,718	17,179,220	3034	2387	1019	281	55,883	162
CENTRAL AMERICA										
Central America	102	452	5,882	6,334	×	×	×	×	35	×
Cuba	224	694	11,558	12,352	6	×	×	×	55	×
Labrador	12	500	450	500	×	×	×	×	10	×
Mexico	460	1,854	19,613	21,467	×	×	×	×	10	×
Newfoundland	529	3,262	35,263	38,515	17	×	×	×	48	×
West Indies	1,980	11,355	155,912	167,267	×	×	×	×	48	×
TOTAL OF ABOVE	3,312	17,657	228,778	246,435	23	×	×	×	148	×
GRAND TOTAL	175,685	1,690,739	16,750,297	18,441,035	3,342	2,592	1,122	311	58,435	189
Reported in 1911	173,459	1,670,846	14,946,504	16,617,350	.....	2,541	1,050	237	53,380	154
Increase 1911-1914	2,226	19,893	1,803,793	1,823,685	.....	51	72	74	5,055	35

TRIENNIAL STATISTICAL REPORT—Continued

DIVISIONS

	ELEMENTARY					SECONDARY			ADULT		
	Cradle Rolls.	Cradle Roll Membership.	Graded Unions.	Graded Union Membership.	Departments Using Graded Lessons.	Organized Classes.	Membership Organized Classes.	Organized Classes.	Home Departments.	Home Membership Departments.	
Alabama.....	936	16,482	4	360	569	984	7,872	1,334	788	21,034	
Arizona.....	X	X	X	X	47	X	X	15	X	X	
Arkansas.....	46	678	X	50	499	258	1,914	190	20	380	
California (N).....	519	12,056	7	334	741	722	3,422	484	211	4,570	
California (S).....	515	11,558	20	1,061	1,150	939	2,144	407	500	10,996	
Colorado.....	523	9,699	1	25	721	39	1,414	326	155	5,741	
Connecticut.....	477	7,612	1	77	825	105	1,562	82	361	14,608	
Delaware.....	212	4,121	3	100	X	16	160	63	84	1,680	
Dist. of Columbia.....	104	5,460	1	55	15	...	X	134	85	7,256	
Florida.....	100	3,000	1	25	315	36	X	151	50	3,375	
Georgia.....	X	X	X	147	X	12	120	64	200	2,000	
Idaho (a).....	118	2,451	1	30	X	87	1,248	100	55	1,323	
Illinois.....	3,001	63,146	4	242	3,591	427	1,381	4,390	2,025	54,258	
Indiana.....	2,227	51,135	6	245	4,763	930	133,865	2,506	1,292	30,448	
Iowa.....	685	18,800	2	50	882	1,245	14,900	1,100	369	10,309	
Kansas.....	2,323	34,044	6	70	388	689	8,994	2,325	663	17,151	
Kentucky.....	787	17,272	1	35	X	470	586	1,144	470	26,457	
Louisiana.....	364	8,679	1	54	402	108	X	73	111	4,327	
Maine.....	392	8,624	1	25	891	...	14,273	113	293	8,790	
Maryland.....	286	5,148	1	55	1,493	43	430	340	81	1,920	
Massachusetts.....	737	21,967	3	150	2,352	3	99	263	921	35,283	
Michigan.....	641	16,790	2	20	2,950	48	673	677	900	18,000	
Minnesota.....	1,121	22,717	1	40	1,538	745	10,008	519	352	7,086	
Mississippi.....	480	8,610	5	132	310	117	2,340	337	310	7,310	
Missouri.....	925	20,400	2	50	56	321	5,371	1,244	475	9,000	
Montana.....	127	2,742	2	50	562	32	276	56	60	1,742	
Nebraska.....	731	15,599	1	25	3,460	1,718	15,014	743	315	7,249	
Nevada.....	12	165	X	X	57	9	75	1	3	51	
New Hampshire.....	300	5,670	2	100	634	49	625	101	209	4,908	
New Jersey.....	1,567	28,454	5	125	1,646	500	5,000	627	809	34,712	
New Mexico.....	88	1,432	2	40	85	332	3,500	17	38	34,788	
New York.....	3,609	87,464	3	500	3,176	734	X	1,682	2,459	91,054	

UNITED STATES.

UNITED STATES.

North Carolina	75	5,224	1	25	...	378	4,274	319	92	3,394
North Dakota	319	4,520	1	25	472	290	2,968	131	109	1,517
Ohio	4,630	92,616	10	250	8,847	1,088	2,988	4,868	2,482	62,316
Oklahoma	767	22,203	1	25	500	191	1,940	476	620	3,520
Oregon	408	9,510	1	60	500	251	3,232	584	210	5,040
Pennsylvania	7,116	168,257	11	275	4,014	71,606	369,273	7,425	4,314	131,408
Rhode Island	184	4,360	1	50	351	106	...	134	185	4,732
South Carolina	225	4,637	8	200	349	...	...	414	96	2,591
South Dakota	135	3,245	1	25	120	...	...	48	19	506
Tennessee .....	...	3,092	4	100	...	25	...	40	...	2,000
Texas .....	...	60,000	5	160	2,125	128	...	1,183	700	50,000
Utah	33	543	1	20	375	76	...	6	22	535
Vermont	259	4,963	2	50	...	...	860	127	288	7,640
Virginia	108	2,170	...	50	...	88	...	357	...	...
Washington (E)	497	9,233	5	75	581	942	12,284	573	243	3,964
Washington (W)	312	7,160	2	75	323	116	1,463	216	140	3,844
West Virginia	575	12,312	3	75	965	185	2,516	948	308	5,797
Wisconsin	1,184	30,734	3	50	...	383	4,047	219	548	14,268
Wyoming	41	882	...	...	157	54	423	5	21	378
Hawaii	12	700	...	...	...	...	...	1	12	800
Porto Rico	10	185	...	...	...	...	...	...	5	70
TOTAL IN U. S.	41,553	959,898	157	5,863	52,356	96,025	641,441	39,531	25,521	752,976
CANADA										
Alberta	300	5,270	2	50	110	433	770	100	45	800
British Columbia	37	1,539	2	50	44	16	...	145	85	...
Manitoba	128	2,602	1	25	144	14	200	120	63	1,539
New Brunswick	135	2,619	1	25	110	42	313	99	125	2,242
Prince Edward Island	38	874	...	...	18	13	112	...	25	623
Nova Scotia	205	5,748	2	40	79	612	6,120	235	21	3,059
Ontario	1,442	43,710	5	160	530	894	10,463	...	501	22,535
Saskatchewan	201	4,323	1	25	110	14	...	85	29	630
Quebec	149	4,698	...	...	...	57	780	30	131	2,280
TOTAL IN CANADA	2,635	72,381	14	375	1,145	2,095	18,768	814	1,035	33,738
CENTRAL AMERICA										
Cuba	5	140	...	...	4	...	...	...	1	20
Labrador	16	343	...	...	...	...	...	...	25	516
Mexico	18	120	...	...	...	...	...	...	...	...
Newfoundland	37	1,885	...	...	...	...	...	...	18	78
West Indies	4	120	...	...	...	...	...	...	1	725
TOTAL OF ABOVE	80	2,608	...	...	9	...	...	...	...	1,343
GRAND TOTAL	44,268	1,034,887	171	6,238	53,510	98,120	660,199	40,345	26,598	788,057
Reported in 1911	27,870	687,626	178	20,950	...	...	...	20,950	19,700	644,417
Increase 1911-1914	16,398	347,261	...	32,260	...	...	...	19,395	6,898	143,640

TRIENNIAL STATISTICAL REPORT—Continued

UNITED STATES.	DEPARTMENTS.										GENERAL.		
	TEACHER TRAINING					MISSIONARY		VISITA-TION		TEMPER-ANCE	EVANGELISTIC		Workers Meeting
	Classes Enrolled.	Membership.	First Course	Graduates.	Advanced	Schools with Missionary Committees.	Amount Contributed to Missions.	Population of Territory Visited.	Pledges Signed.		Members Uniting with Church.	Schools Observing Decision Day.	
Alabama	633	8,808	615	4	4	111	X	111,000	16,798	X	18,795	X	543
Alaska	X	48	45	11	X	24	\$9,528.72	22,000	1,578	X	84	74	24
Arizona	X	X	199	X	X	100	250.00	100,000	X	X	4,000	X	100
Arkansas	222	2,457	630	55	50	500	X	300,000	12,369	677	8,767	X	X
California (N)													
California (S)	100	1,075	379	49	200	200	291.50	243,000	23,514	271	10,000	243	243
Colorado	219	3,215	173	240	300	300	X	950,000	5,000	818	7,531	301	1,077
Connecticut	56	988	27	X	X	103	X	10,000	8,101	224	7,889	X	301
Delaware	25	298	141	X	X	X	X	X	2,590	149	3,355	X	X
Dist. of Columbia ..	15	229	37	X	X	X	X	X	X	54	6,500	X	80
Florida	30	297	X	X	X	X	X	150,000	X	1,001	3,375	X	403
Georgia	X	X	X	X	X	X	X	25,000	X	X	24,018	X	X
I Idaho (a)	85	1,067	37	X	X	100	X	X	3,000	150	2,180	X	75
Illinois	350	2,832	1,550	140	X	X	X	3,250,000	105,825	X	27,732	X	X
Indiana	472	5,853	1,175	85	2,350	X	X	150,000	32,812	702	67,530	X	X
Iowa	103	1,282	220	20	366	X	X	250,000	10,636	450	21,242	X	X
Kansas	121	1,686	567	17	700	X	X	150,000	4,000	600	18,388	X	547
Kentucky	17	257	406	56	1,000	X	X	415,000	29,700	1,356	35,700	X	723
Louisiana	47	357	79	19	X	X	X	750,000	3,145	X	2,651	X	91
Maine	4	50	X	X	X	X	200.00	10,648	18,000	294	4,289	X	X
Maryland	31	1,017	274	X	X	671	X	627,000	24,419	1,467	18,004	X	641
Massachusetts	274	3,808	82	X	X	X	192,944.67	X	X	614	26,010	X	530
Michigan	109	1,061	159	4	1,500	X	60.00	181,000	20,000	1,500	28,000	X	500
Minnesota	510	5,550	901	39	1,500	X	X	50,000	X	575	22,527	X	682
Mississippi	12	171	1,000	X	420	X	100.00	32,000	8,242	X	9,215	X	360
Missouri	103	1,070	554	25	X	X	X	1,250,000	X	X	42,000	X	X
Montana	7	68	X	X	X	100	670.00	90,000	2,500	450	3,940	X	X
Nebraska	71	420	233	44	150	2	20,467.42	18,502	8,294	242	12,015	X	X
Nevada	3	X	X	X	X	X	4.00	X	678	1	75	X	9
New Hampshire	21	177	147	X	X	X	X	123,834	X	102	950	X	21
New Jersey	98	1,579	293	X	X	X	81,198.54	182,000	35,268	1,117	33,072	X	75
New Mexico	19	258	X	X	24	X	2,348.53	X	2,503	35	1,162	X	X
New York	413	5,976	263	X	2,802	X	X	100,000	24,805	X	75,000	X	1,145

North Carolina	14	131	240	13	75	\$10,928.44	75,000	6,000	387	4,994	75
Ohio	167	2,194	300	13	50,000	50,000	50,000	210,348	5,485	3,902	×
Oklahoma	418	4,739	6,560	300	100,000	100,000	100,000	210,348	5,485	89,004	1,995
Oregon	9	165	64	40	750,000	750,000	750,000	5,800	×	27,263	×
Pennsylvania	119	1,378	241	279	25,000	25,000	25,000	×	×	3,170	420
Rhode Island	3,949	36,156	11,448	360	500,000	500,000	500,000	2,250,000	×	158,566	5,512
South Carolina	24	257	70	18	150,000	150,000	150,000	5,000	213	3,789	97
South Dakota	27	306	20	×	×	×	×	×	×	2,100	50
Tennessee	7	72	116	×	×	×	×	×	×	3,000	×
Texas	84	52	224	7	1,800,000	1,800,000	1,800,000	×	271	75,000	500
Utah	4	78	5	5	38,000	38,000	38,000	8,000	475	2,714	12
Vermont	35	297	123	12	200,000	200,000	200,000	×	×	1,936	×
Washington (E)	273	1,874	741	33	50,000	50,000	50,000	16,000	300	9,778	400
Washington (W)	167	2,038	362	×	55,000	55,000	55,000	14,974	410	5,930	162
West Virginia	56	511	258	3	200,000	200,000	200,000	16,000	492	19,839	116
Wisconsin	52	585	45	1	50,000	50,000	50,000	×	×	10,695	×
Wyoming	2	14	1	×	×	×	×	1,550	28	3,314	47
Hawaii	×	×	×	×	×	×	×	×	×	550	×
Porto Rico	×	×	×	×	×	×	×	×	×	×	×
TOTAL IN U. S.	9,670	102,859	30,907	1,884	14,312	\$326,591.77	16,083,984	932,444	24,138	989,086	17,566
CANADA											
Alberta	×	325	×	×	15,000	×	15,000	4,000	100	1,100	×
British Columbia	10	70	7	×	50,000	×	50,000	6,440	310	4,552	103
Manitoba	42	382	6	×	10,000	×	10,000	×	×	5,000	×
New Brunswick	19	190	25	4	×	\$3,530.61	×	9,487	117	4,004	71
Prince Edward Island	×	...	25	8	×	916.48	×	1,702	21	650	14
Nova Scotia	12	96	80	14	7,689.00	×	18,000	29,616	×	3,919	33
Ontario	×	1,546	268	3	750.00	×	80,000	50,000	3,460	41,693	992
Saskatchewan	×	310	5	×	×	×	600,000	15,685	94	2,312	103
Quebec	×	296	×	×	×	×	×	×	62	1,928	×
TOTAL IN CANADA	83	3,225	414	21	\$12,886.09	773,000	116,870	4,164	65,258	1,256	×
CENTRAL AMERICA											
Cuba	37	226	×	×	×	×	×	×	×	600	35
Labrador	×	×	×	×	×	×	×	×	×	500	7
Mexico	3	74	×	×	×	×	×	×	×	×	×
Newfoundland	×	×	×	×	×	×	×	×	×	×	×
West Indies	×	78	×	×	×	×	×	×	×	×	×
TOTAL OF ABOVE	40	378	...	...	...	...	...	...	...	1,100	42
GRAND TOTAL	9,793	106,462	31,321	1,905	14,672	\$339,477.86	16,856,984	1,049,314	28,302	1,055,444	18,868
Reported in 1911	×	×	27,008	570	×	×	14,200,000	×	×	1,193,423	×
Increase 1911-1914 .....	...	...	4,313	1,335	...	...	2,656,984	...	...	...	...

× Information not available.

OFFICIAL LIST OF DELEGATES

ALABAMA

Allyn, Miss Louise H., Athens.
 Barrett, Mrs. N. A., Birmingham.
 Bentley, Charles J., Enterprise
 Berry, Miss Ada L., Birmingham.
 Bose, Miss Freda, Mobile.
 Burnes, Mrs. Lena J., Fruitdale.
 Dillard, W. D., Mathews.
 Dunn, Wm. D., Grove Hill.
 Eason, Mrs. W. P., Calera.
 Ellis, Miss Nell Gray, Birmingham.
 Fuller, Jerome T., Centerville.
 Green, J. B., Opelika.
 Green, P. E., Birmingham.
 Hassler, Mrs. Chas. A., Pratt City.
 Haynie, J. K., Opelika.
 Haynie, Mrs. J. K., Opelika.
 Hinley, D. W., Hutton.
 Kennedy, Miss Minnie E., Birmingham.
 Marbury D. H., Birmingham.
 McDonald, Rev. W. M., Oneonta.
 McLane, W. B., Perdido Sta.
 Nelson, Miss Ruth, Mobile.
 Palmer, Mrs. Leon C., Montgomery.
 Palmer, Mr. Leon C., Montgomery.
 Pickens, Prof. Wm., Talladega.
 Pouncey, J. E., Enterprise.
 Ramsey, J. E., Birmingham.
 Stockham, Wm. H., Birmingham.
 Spiva, Miss Fannie Belle, Birmingham.
 Sinder, M. F., Anniston.
 Sherrill, James Milton, Montgomery.
 Tiller, Rev. Wm. Thos., Samson.
 Tinker, W. E., Birmingham.
 Webb, Reuben D., Auburn.
 Williams, Miss A. L., Birmingham.
 Wright, Rev. Abner K., Ensley.
 Wright, Mrs. Jessie, Birmingham.

ALBERTA

Bishop, Rev. Edward S., Calgary.
 Dingle, George S., Calgary.
 Galloway, Rev. W. E., Calgary.
 Kirby, Rev. W. W., Calgary.
 Marshall, Rev. S. E., B.A., B.D., Calgary.
 Morton, Mrs. Leta, Calgary.
 Orth, Rev. LaFayette L., Ph.D., Warner.
 Scrutin, E., Calgary.
 Werry, Mrs. F. E., Calgary.
 Werry, F. E., Calgary.

ARIZONA.

Craig, Clarence R., Phoenix.
 Hill, Walter, Phoenix.
 Noyes, Irene B., Phoenix.
 Raley, Rev. Edward D., B. D., Phoenix.
 Seward, Mrs. S. L., Humboldt.

ARKANSAS

Allen, Minnie T., Little Rock.
 Carl, C. Blanch, Little Rock.
 Carl, Nancy May, Little Rock.
 Carrothers, L. B., Warren.
 Elchelberger, Jas. W., A. B., Warren.
 Ferguson, Mrs. W. B., Little Rock.
 Gilbert, Hoah W., Judsonia.
 Goslee, Mrs. Rose S., Hot Springs.
 Harwell, Rev. Byron, Little Rock.
 Harwell, Mrs. Byron, Little Rock.
 Hempstead, E. B., Fort Smith.
 Lufkin, H. E., Little Rock.
 Martin, Dennis R., Warren.
 Rankin, Arthur E., Hope.
 Scurlock, Miss Mabel, Piggott.
 Spilman, William K., Little Rock.
 Stark, O. P., Russellville.
 Yates, Rev. Alonzo, Piggott.

BRITISH COLUMBIA

Burnett, Mrs. A. E., Vancouver.
 Callander, Austin, Vancouver.
 Gregg, Crawford H., Vancouver.
 Lett, W. R., Vancouver.
 Mahon, C. E., Vancouver.
 Patrick, Joseph, Victoria.
 Spencer, Sara E., Victoria.
 Williamson, Rev. I. W., Vancouver.

CALIFORNIA (NORTH)

Ahrens, J. C., Stockton.
 Bell, Rev. H. H., San Francisco.
 Fisher, Charles R., San Francisco.
 Hageman, Mrs. T. H., Oakland.
 Keyser, Mrs. Rufus, Red Bluff.
 Keyser, Rev. Rufus, Red Bluff.
 Morton, Harry, Oakland.
 Sutherland, William, Monmouth.
 Weller, H. A., Ft. Bragg.

CALIFORNIA (SOUTH)

Bassford, Mrs. B. C., Monrovia.
 Bell, Bishop Wm. M., Los Angeles.
 Burson, Mrs. Kate, Fillmore.
 Butterfield, Rev. George C., Los Angeles.
 Campbell, Chas. M., Pasadena.
 Chapman, Charles C., Los Angeles.
 Conklin, Mrs. Elsie A., Los Angeles.
 Cooper, Edwin M., Pasadena.
 Dowling, Rev. Henry A., Los Angeles.
 Griffin, Rev. G. W., Long Beach.
 Harper, Rev. W. F., Pomona.
 Hayes, Mrs. R. C., Los Angeles.
 Hill, Viola C., Santa Ana.
 Marsh, Clark H., Monrovia.
 Merritt, Rev. W. C., Claremont.
 McMillon, Miss Elizabeth, Los Angeles.
 Palmiter, E. S., Orange.
 Preston, Willametteo, Los Angeles.
 Prichard, Rev. Augustus B., D. D., Los Angeles.
 Ranger, W. C., Los Angeles.
 Smith, Elma, Pomona.
 Thompson, John G., Redlands.
 Wachof, Blanche E., Los Angeles.

CHINA

Oliver, Miss Emma D., Nanking.
 Scott, Rev. C. E., Tsingtau.
 Zwemer, Miss Nellie, Amoy.

COLORADO

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 Manshardt, Rev. G. A., Ph. D., Washington.
 Manshardt, Wm. H., Hooppole.
 Marcussen, Brigadier Emil, Chicago.
 Margrey, Leonard D., Onarga.

- Martin, Charles C., Chicago.
 Martin, M. W., Chicago.
 Marty, Prof. C. E., Chicago.
 Matthews, Mrs. L. H., Chicago.
 Matthews, Miss Mae, So. Chicago.
 Matthews, Weltha L., So. Chicago.
 Maxwell, Irene B., Chicago.
 Mayer, F. E., Chicago.
 Mayer, Mrs. Frank E., LaGrange.
 Mayer, Jacob, Greenville.
 Mayer, Otto, Niles Center.
 Meacham, Geo. F., Glen Ellyn.
 Megchelsen, Charlotte, Chicago.
 Mehlin, Carl, Chicago.
 Meredith, Mrs. Lottie H., Peoria.
 Meyer, Mr. George, Aurora.
 Meyer, Mrs. George E., Aurora.
 Meyer, Miss Ruth W., Chicago.
 Middaugh, Mrs. J. B., Chicago.
 Milby, Warren, Mason City.
 Miles, Mrs. Col., Chicago.
 Miles, Rev. W. C., Oak Park.
 Miller, Miss Bernice L., Chicago.
 Miller, Miss M. J., Chicago.
 Miller, J. E. W., Edwardsville.
 Miller, John T., Chicago.
 Miller, W. J., Chicago.
 Miller, Walter J., Chicago.
 Millis, Mrs. Paul, Byron.
 Mills, A. H., Decatur.
 Mills, H. Melville, Chicago.
 Mills, M. W., Chicago.
 Mills, Mrs. S. F., Chicago.
 Milner, Rev. Duncan C., Chicago.
 Miner, O. L., Gilman.
 Mitchell, Chas. Bayard, Chicago.
 Moe, O. E., Chicago.
 Montague, Orlo O., Chicago.
 Montgomery, Samuel, Petersburg.
 Montgomery, W. J., B. A., Plymouth.
 Moore, Miss Edith, Chicago.
 Moore, Edna, Bloomington.
 Moore, H. E., Deerfield.
 Moore, Mrs. H. E., Deerfield.
 Moore, Joanna P., Chicago.
 Moore, Joseph, So. Chicago.
 Morgan, Ada F., Chicago.
 Morgan, Harry O., Alton.
 Morrey, F. J., Chicago.
 Morris, Irene Louise, Chicago.
 Morris, W. B., Ashley.
 Morse, Miss Clara Yale, Chicago.
 Morse, H. H., Neponset.
 Morse, Mrs. H. H., Neponset.
 Mudge, F. E., Tonica.
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 Muerner, Miss Laura A., Naperville.
 Mulford, W. S., Peoria.
 Mulford, Mrs. Belle, Reddick.
 Munson, Dr. L. J., Chicago.
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 McAfee, Rev. Cleland B., Chicago.
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 Startup, Miss Irene, Chicago.
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 Stevenson, Rev. Curtis R., Chicago.
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 Stoneberg, Philip J., Bishop Hill.
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 Taylor, Jessie, Chicago.
 Taylor, Rev. Wm. J., Oak Park.
 Templeton, J. D., Bloomington.
 Teninga, A. A., Chicago.
 Teninga, Herman, Chicago.
 Thearle, Miss V. C., Chicago.
 Thearle, F. G., Chicago.
 Thomas, Rev. J. S. L., Chicago.
 Thompson, Chas. B., Chicago.
 Thompson, Rev. John, Chicago.
 Thompson, Royal S., Chicago.
 Thompson, W. W., Tonica.
 Thompson, Mrs. W. J., Chicago.
 Thornton, Rev. C. W., Mt. Morris.
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 Throckmorton, Mrs. E. G., Chicago.
 Thurston, Rev. John Albert, D. D., Chicago.
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 Torensen, Miss E., Chicago.
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 Tower, Francis Earle, Chicago.
 Tower, W. E., Chicago.
 Towner, Prof. D. B., Chicago.
 Tracy, Frank B., Chicago.
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 Trice, Lucy, Chicago.
 Trout, Miss Amy N., Mt. Morris.
 Trout, Mrs. T. B., Lanark.
 Trowbridge, Prof. J. B., Chicago.
 Truedson, Miss Mary, Chicago.
 Trumbs, Eunice B., Chicago.
 Tucker, Chas. L., Berwyn.
 Tully, Norman K., Chicago.
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 Turrill, Wm. H. A., Chicago.
 Turrill, Mrs. Wm. H. A., Chicago.
 Turuburke, V. P., Chicago.
 Tyrrell, Edward F., Chicago.
 Vail, Henry S., Highland Park.
 Valtzes, Vasilike, Chicago.
 Vanderford, Miss Edith, Chicago.
 Van De Vern, Charlotte, Joliet.
 VanDervoort, W. C., Chicago.
 Vanderploeg, Robt., Chicago.
 Van Duine, Rev. A. M., Chicago.
 Van Kempema, A., Chicago.

VanPage, Rev. A. J., Chicago.
 Vastine, Sedgwick, Chicago.
 Vastine, Mrs. Sedgwick S., Chicago.
 Vastine, Sherman S., Chicago.
 Verburg, Peter, Chicago.
 Vernon, D. Z., Olney.
 Vincent, Bishop John H., Chicago.
 Virtue, Mr. Joseph, Elizabeth.
 Virtue, Mrs. Sadie, Elizabeth.
 Vivian, W. S., Chicago.
 Vollentine, A. Hale, Chicago.
 Vollmer, Barbara, Coal City.
 Vose, Lyman B., Macomb.
 Wade, Mrs. F. E., Aurora.
 Wade, Francis E., Aurora.
 Waggener, Nellie, Chicago.
 Walker, J. E., Chicago.
 Walter, Miss Clementine, Ottawa.
 Waltman, Mrs. Geo., Peru.
 Walton, C. L., Chicago.
 Warner, Rev. David S., A. M., Chicago.
 Warner, Harry S., Chicago.
 Warner, Theodore, Chicago.
 Warnes, H. T., Chicago.
 Watson, Miss Agnes, Macomb.
 Watson, Chas. S., Chicago.
 Watson, Thomas, Illinois City.
 Weaver, Miss, Chicago.
 Webster, Clara R., Chicago.
 Wedel, H. W., Chicago.
 Weis, George L., Reddick.
 Weise, F. E., Chicago.
 Welker, Geo. G., Chicago.
 Wells, Fred A., Chicago.
 Wells, Mrs. F. N., Pittsfield.
 Wells, Mrs. Helen Ida Kerr, Evans-ton.
 Wells, J. C., Nokomis.
 Wells, Lee S., Chicago.
 Wenger, W. L., Chicago.
 Wendell, T. C., Chicago.
 Wetz, Christiana E., DeKalb.
 White, Annalee M., Chicago.
 White, Lelia B., Chicago.
 Whitmer, C. G., Chicago.
 Willey, Gertrude, Chicago.
 Willey, Oscar G., Chicago.
 Wilkins, Lawrence A., Peoria.
 William, H. R., Martinsville.
 Williams, Charles M., Chicago.
 Williams, Dr. Rachel R., Chicago.
 Williamson, Oliver R., Chicago.
 Willis, R. C., Toledo.
 Willott, John R., Chicago.
 Wilson, Mrs. S. A., Chicago.
 Willson, S. A., Chicago.
 Wilson, William A., Macomb.
 Wing, Miss B. J., River Forest.
 Wise, Raymond C., Galena.
 Witter, John H., Chicago.
 Witter, Mrs. John H., Evanston.
 Wolfe, Rev. J. M., Ladd.
 Wood, Rev. E. G., Chicago.
 Wood, Frank L., Chicago.
 Wood, James E., Geneseo.
 Wood, Mrs. Louisa H., Dixon.

Woodall, Katie C., Chicago.
 Woodcock, Lindsay T., Chicago.
 Woodcock, Mrs. Lindsay T., Oak Park.
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 Woodward, N. J., Berwyn.
 Wooley, Mrs. Ervin Y., Chicago.
 Wooley, Ervin Y., Chicago.
 Wright, Clarence N., Chicago.
 Wright, Earl, Kankakee.
 Wright, Florence Ethel, Chicago.
 Wright, Mrs. T. M., Chicago.
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 Yager, L. J., Waukegan.
 Youker, Claude Warren, River Forest.
 Youker, J. Clayton, Lake Bluff.
 Youker, J. Clayton, Jr., Lake Bluff.
 Youker, Mrs. Maude L., Lake Bluff.
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 Zelnor, Rev. Bertram, Sycamore.
 Zendt, Rev. S. H., Bloomington.
 Zimmermann, Paul E., Oak Park.
 Zinser, Daniel, Chicago.

INDIA

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 Central Province (St. Charles,
 Mo., American add.).

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 Albertson, Mr. E. T., Indianapolis.
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 Ballard, Urban G., Indianapolis.
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 Bartel, Geo. C., Richmond.
 Bartel, Mrs. Geo. C., Richmond.
 Bechstein, Mrs. A. C., Huntington.
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 Brown, Della, Indianapolis.
 Brown, D. S., Richmond.
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 Burnie, Mrs. Geo. N., Indianapolis.
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 Ellzey, Mrs. Thos. V., Plymouth.
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 Farrington, Mrs. F. W., Gary.

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 Golden, Rev. John R., Angola.
 Grossman, Rev. F. W., D. D., Franklin.
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 Harding, Miss Estell, Indianapolis.
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 Lehman, J. F., Berne.
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 Sherry, Mary, Eaton.
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 Smith, W. R., West LaFayette.
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 Cole, Rev. Rex, Des Moines.
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 Evans, Miss Helen J., DeWitt.
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 Goodell, F. E., Des Moines.
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 Lang, Rev. E. J., Waterloo.
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 Lindquist, Miss Christena, Marcus.
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 Moorhead, Edmund, Walcott.
 Musselman, Rev. S. M., Wayland.
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 McCosh, S. E., Davenport.
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 Porter, Edith, Sioux City.

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Rich, Joe W., Crawfordsville.
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Smith, Viola, Salem.
Snell, Eloise, Boone.
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Sommer, Margaret, Wayland.
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Tackaberry, Wm., Sioux City.
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Wood, Grace, Traer.
Wuetrich, H., Chariton.
Yaggy, Rev. O. M., Ardale.
Yost, Rev. Jesse J., Beaman.

JAPAN

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Heowe, Miss A. L., Kobe.
Iwamura, Seishiro, B.D., Hartford, Conn.
Kawasumi, Harutoshi, Tokyo.
McCune, Rev. Geo. S., D.D., Syen Chun, Korea.
Ukai, Tokeshi, Tokyo.

KANSAS

Allfauver, Mrs. S. H., Bucklin.
Ambrose, Mrs. J. W., Republic.
Armstrong, Housen P., Atchison.
Bender, J. D., Holton.
Brainerd, Mrs. E. L., Galena.
Chappell, Mrs. S. A., Minneapolis.
Cunningham, Miss Susan J., Greeley.
Deteer, Edna, McPherson.
Eddy, Mrs. Kate W., Kansas City.
Engle, Florence, Abilene.
Engle, J. H., Abilene.
Eshelman, Raymond, Abilene.
Everley, Miss Garnet, Emporia.
Falls, N. L., Liberal.
Franklin, Harvey C., Liberal.
Gates, Fred E., Topeka.
Good, Rev. John W., Ph. D., Manhattan.

Goddell, Nettie D., Sedgwick.
Green, Geo. D., Blue Mound.
Harper, Miss Mary, Glasco.
Holcomb, Mrs. Mary, Powhattan.
Holley, Mrs. J. E., Everest.
Hutton, Walter, Sterling.
Janaky, Miss Mary, Republic.
Judy, Miss Lillian, Burr Oak.
Keefauver, S. H., Bucklin.
Kinney, Don, Newton.
Latham, Harris Learner, S. T. D., Chicago, Ill.
Madden, Rev. Frank E., Shawnee.
Mater, R. M., St. John.
McEntyre, Ralph, Topeka.
Nichols, C. E., Oswego.
Palmer, Frank E., Norton.
Palmer, Mrs. F. E., Norton.
Plough, Hurman, Hutchinson.
Price, Miss Maude A., Wellington.
Pugh, Miss Nelle F., Ottawa.
Rowett, Chas., Kansas City.
Rowett, Mrs. Chas., Kansas City.
Sanders, Pres. F. K., Topeka.
Sawhill, Mrs. T. A., Concordia.
Skinner, Clarence D., Topeka.
Taylor, Mrs. H. S., Abilene.
Taylor, Miss Mary E., Kansas City.
Tice, Mrs. H. A., Dodge City.
Tice, Miss Josephine, Dodge City.
Tiffany, W. E., Topeka.
Todd, Rev. H. W., Thayer.
Walker, Mrs. C. B., Norton.
Williams, Miss Pearl, Kansas City.
Wolfe, W. Clyde, Ellsworth.
Wood, Mrs. T. M., Hays.

KENTUCKY

Armstrong, Mrs. Rhea, Leitchfield.
Asbury, Mrs. John S., Louisville.
Clarke, Sarah Fenley, Midway.
Clarke, W. J., Sparta.
Dance, Miss Maude L., Louisville.
DeMent, Byron H., Th. D., D. D., Louisville.
Durham, J. Shreve, Chicago.
Frayser, Mannie Lee, Louisville.
Frazer, Walter E., Louisville.
Givens, Mrs. J. E., Louisville.
Goodman, Miss Lee, Cecilia.
Gruelle, O. P., Dry Ridge.
Hemphill, Charles R., D. D., LL. D., Louisville.
Henderson, T. B., Webster.
Joplin, Rev. Geo. A., Louisville.
Knight, Mrs. H., Louisville.
Long, Mrs. Eliza B., Louisville.
Mayer, Rev. Theodore, Henderson.
Minary, Mrs. T. J., Louisville.
Moore, Miss Mary F., Catlettsburg.
Murray, S. A., Franklin.
Price, Mary F., Louisville.
Quin, Huston, Louisville.
Quin, Mrs. Huston, Louisville.
Randle, F. T., Hickman.
Rutherford, Robert M., Louisville.

Sampey, Prof. John R., D. D.,
LL. D., Louisville.
Scott, Miss Sue B., Lexington.
Sehon, Maude Norton, Louisville.
Simmier, Mrs. Joe, Louisville.
Smith, Kirke, Lincoln Ridge.
Stites, John, Louisville.
Stites, Mrs. John Louisville.
Talbot, Thos. B., Winchester.
Vaughan, W. J., Louisa.
Williams, Mrs. E. L., Louisville.
Williams, I. N., Lexington.
Williams, Mrs. I. N., Lexington.

LOUISIANA

Carter, Van, New Orleans.
Hart, W. O., New Orleans.
Kinney, Miss Florence L., Lake
Charles.
Lyon, Mrs. Anna Cox, Meeker.
Roach, Mrs. W. J., New Orleans.

MADEIRA

Hartzell, Bishop, J. C., Funchal.

MAINE

Carll, Mrs. M. Etta, Portland.
Cook, L. R., Yarmouthville.
Hull, Rev. J. J., Greene.
Hull, Mrs. J. J., Greene.
Koch, Rev. C. C., A. E., Mars Hill.
MacDonald, Rev. R. A., Calais.
Purinton, Susan F., Saugerville.
Storey, Miss Sarah M., Lewiston.
Sturtevant, Rev. W. F., Belfast.
Varney, Thomas, Windham.
Weir, Mrs. Wesley J., Portland.
Weir, Wesley J., Portland.

MANITOBA

Anderson, Arni, Winnipeg.
Anderson, Mrs. Annie M., Winni-
peg.
Clarke, Mrs. W. J., Winnipeg.
Clarke, W. J., Winnipeg.
Fleming, Rev. David, Dauphin.
Irwin, W. H., Winnipeg.
Irwin, Miss Helen, Winnipeg.
Laidlaw, R. S., Brandon.
Leggat, Hugh C., Winnipeg.
Palk, Miss Helen, Winnipeg.
Thornton, Wesley R., Brandon.

MARYLAND

Bean, Mrs. E. R., Baltimore.
Clever, Rev. Conrad, Hagerstown.
Daub, Wm. W., Middletown.
Gamer, Jesse P., Linwood.
Hamill, Miss Nellie M., Baltimore.
Hill, Harry N., Baltimore.

Michael, Orion C., Aberdeen.
Miller, Nellie L., Roland Park. Bal-
timore.
Smith, Rev. L. B., Baltimore.
Wilson, Maggie S., Baltimore.

MASSACHUSETTS

Andem, Miss Annie L. T., Boston.
Andem, W. K., Boston.
Baker, Miss Eva M., Malden.
Brown, Edw. W., Boston.
Cary, Luther H., Boston.
Clark, D. D., Rev. F. E., Boston.
Clark, Mrs. J. Abbott, Somerville.
Conant, Mrs. Bessie Roper, Rox-
bury, Boston.
Conant, Hamilton S., Roxbury, Bos-
ton.
Cotton, T. Y., Newburyport.
Danner, W. M., Cambridge.
Dawes, Miss Elizabeth B., Peter-
sham.
Dimick, Augustus D., Wakefield.
Donaldson, Robert D., Lincoln.
Freeman, Rev. Eaton B., Spring-
field.
Hall, Edgar H., West Acton.
Hartshorn, W. N., Boston.
Hazard, Dr. M. C., Boston.
Hiller, Rev. Chas., C. P., D. D., Bos-
ton.
Jewett, Miss Nellie M., Lunenburg.
Meacom, Copley O., Chelsea.
Merrill, Rev. Geo. R., D. D., Boston.
Merritt, Mrs. Arthur H., Dorches-
ter.
Ryan, Rev. Archie Lowell, Brain-
tree.
Scott, Rev. Charles Ernest, Holyoke.
Slattery, Margaret, Boston.
Wells, Rev. George Frederick, Ty-
ringham.
Williams, Appleton P., West Upton.
Wills, Miss Edith M., Boston.

MICHIGAN

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Arford, A. R., Benton Harbor.
Atwood, Rev. Alfred Ray, Lansing.
Batten, W. H., Trenton.
Blick, Ida S., Detroit.
Boersma, Anson, Kalamazoo.
Boyloa, Mrs. N. V., Owosso.
Braby, Norman D., Three Oaks.
Brown, Mrs. Anna L., Decatur.
Burns, Rev. Clarence S., Coldwater.
Caldwell, Rev. John, Sandusky.
Campbell, R. S., Port Huron.
Carmichael, Rev. D. S., Bad Axe.
Chiff, F. P., Zeeland.
Cole, Claude, Kalkaska.
Collin, Rev. Henry P., Coldwater.
Conrad, Mrs. W. A., Coloma.
Conrad, W. A., Coloma.
Convis, Mrs. F. L., Ithaca.

Convis, F. L., Ithaca.
 Cosner, F. M., Lawton.
 Creegan, Rev. C. C., Battle Creek.
 Crosby, Henry C., New Buffalo.
 Cross, Mrs. Cula F., Kibbie.
 Currey, F. L., Benton Harbor.
 Davis, Mrs. Mary E., Albion.
 Dawby, Albert E., Grand Rapids.
 Douglass, Miss Winona, Detroit.
 Duporte, Mrs. Rosa B., Detroit.
 Edmunds, E. C., Benton Harbor.
 Foster, Eugene C., Detroit.
 Fuller, T. N., Farwell.
 Fullerton, Irwin, Detroit.
 Fullerton, Mrs. Irwin, Detroit.
 Goodman, Sara B., Grand Rapids.
 Goodrich, Rev. F. S., D. D., Albion.
 Graham, A. C., Tyre.
 Graham, Mrs. A. C., Tyre.
 Graham, Hugh, Greensville.
 Gray, H. S., Benton Harbor.
 Gray, Mrs. H. S., Benton Harbor.
 Greenmayer, J. D., Niles.
 Gurney, C. H., Hillsdale.
 Harvey, A. M., Traverse City.
 Harvey, Mrs. Frances Winifred,
 Battle Creek.
 Harvey, Henry W., Battle Creek.
 Herrar, C. L., Hillsdale.
 Higman, Arthur B., Benton Harbor.
 Hillmer, Mrs. Louis, Plymouth.
 Holmes, Howard L., Alma.
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 Hubbell, Dr. C. H., Adrian.
 Hunt, Rev. Henry W., Three Oaks.
 Hutchins, Edward, Fennville.
 Hutson, Mrs. H. L., Grand Rapids.
 Hutton, Mrs. R. J., Detroit.
 Jackson, Miss Hillma, Montague.
 Jennings, Jennie E., Paw Paw.
 Jennings, R. E., Paw Paw.
 Kelder, F. A., Menominee.
 Kinne, Miss Jennie V., Kalamazoo.
 Kinney, S. K., Hillsdale.
 Kinney, Mrs. S. K., Hillsdale.
 Knapp, Mr. Pearl C., Blissfield.
 Kniper, Mrs. Gelmer, Grand Rapids.
 Kniper, Gelmer, Grand Rapids.
 LaHuis, Abert, Zeeland.
 Larson, Mrs. Louisa, Lakeside.
 LeRoy, Miss Sarah E., Pontiac.
 Letson, H. H., South Haven.
 MacLeod, Isabel, Marquette.
 Mariatt, S. P., Harbor Beach.
 McPherson, R. A., Sandusky.
 Minary, Mrs. C. K., Benton Harbor.
 Mohr, E. K., New Buffalo.
 Moore, Mrs. P. N., Jackson.
 Moore, P. N., Jackson.
 Munn, Edward P., LaSalle.
 Munson, M. Louisa, Grand Rapids.
 Naberhuis, Henry, Holland.
 Nelson, Wm. Verner, Grand Rapids.
 Oldham, W. F., Mio.
 Oldham, Mrs. W. F., Mio.
 Olds, Don M., Hartford.
 Steunenbergh, Rev. John, Kalamazoo.

Palmer, William C., Cedar.
 Phillips, W. O., Owosso.
 Pilcher, Raymond F., Albion.
 Pomeroy, Mrs. Dora, Kalamazoo.
 Price, Mrs. L. H., Holt.
 Pudeaux, Frank G., Benton Harbor.
 Purdy, Rev. J. Edgar, New Buffalo.
 Pysse, Rev. G., Holland.
 Raymer, Mrs. Mary Rector, Benton
 Harbor.
 Roe, Miss Marie F., Detroit.
 Rookus, John, Detroit.
 Schwendener, Dr. Hattie A., St. Jo-
 seph.
 Seibert, Rev. John A., A. M., Ph. D.,
 Adrian.
 Shattuck, Mrs. Chas., Pontiac.
 Shaw, Rev. D. Stanley, D. D., Sault
 Ste. Marie.
 Siegenthaler, A., Jackson.
 Sigler, Mrs. William, Kalamazoo.
 Sprague, Mrs. Rose W., Palmyra,
 zoo.
 Stickel, Miss Martha, Kibbie.
 Stonecliffe, Ida E., Coloma.
 Stuck, Edward S., Charlevoix.
 Swem, Boyd R., Albion.
 Swope, Rev. J. Baunen, Kalamazoo.
 Taylor, Mrs. Etta A., Three Oaks.
 Taylor, Rose, Albion.
 Thede, Mr. E. A., Caledonia.
 Timmerman, Della, Grand Rapids.
 Trost, Theodore H., Ann Arbor.
 VanBuskirk, Rev. M. Guy, Somers-
 set.
 VanHeulen, I. H., Grand Rapids.
 Vestling, Victor I., M. D., Sparta.
 Warren, E. K., Three Oaks.
 Warren, Mrs. E. K., Three Oaks.
 Warren, Paul C., Three Oaks.
 Washburn, Mrs. Eva A., Benton
 Harbor.
 Washburn, Fred, Benton Harbor.
 Wells, Miss Lela, Benton Harbor.
 Wilder, Emer L., Muskegon Heights.
 Wiseman, Leonard, Detroit.
 Wishin, W., Holland.
 Wishin, Mrs. W., Holland.
 Wood, Mrs. J. Jay, Grand Rapids.
 Wright, Miss Lottie E., Three Oaks.
 Zwemer, Henriette, Holland.

MINNESOTA

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 Barlow, Byron A., St. Paul.
 Billman, Miss Mary E., Minneapolis.
 Bohne, Miss Emma, Frazee.
 Bowden, Dr. R. W., Duluth.
 Buchanan, Mrs. J. C., Minneapolis.
 Cooper, Hugh, Minneapolis.
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Holtzman, Mark G., Minneapolis.
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 Johnson, Miss Esther, Minneapolis.
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 Locker, Mrs. A. M., St. Paul.
 Long, Rev. H. P., Graceville.
 Longfellow, Miss Grace M., Minneapolis.
 Luedke, Miss Emma, Garvin.
 Martin, James H., Minneapolis.
 Martin, Mrs. James H., Minneapolis.
 Marvin, Lois, Duluth.
 Marvin, Mrs. Luke Arthur, Duluth.
 Miller, Miss Celia, Randolph.
 Miller, Gene, Rochester.
 Mohney, Rev. Albert A., Minneapolis.
 Otis, Robert R., St. Paul.
 Powell, A. T., St. Paul.
 Powell, Mrs. A. T., St. Paul.
 Ralston, Rev. Delmer B., Alden.
 Risinger, Rev. W. E., Minneapolis.
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 Trelstad, F. L., St. Paul.
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 Turner, Miss Lillian, St. Paul.
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 Weigle, Dean L. A., Northfield.
 Wilson, John A., Minneapolis.

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 Cavett, John C., Jackson.
 Chisholm, Walter Allen, Jackson.
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 Edwards, Rosalie, Meridian.
 Gallaspy, Miss Kate, Union.
 Gray, Charles F., Sumner.
 Henton, Miss Addye, Hickory.
 Johnston, Rev. R. F., Meridian.
 Kilpatrick, Elizabeth, Corinth.
 Long, W. Fred, Jackson.
 Long, Mrs. W. Fred, Jackson.
 Mangum, M. W., Burus.
 Marthaler, Mrs. J. J., South Passagoula.
 McLemore, Mrs. Wm., Union.
 McLemore, Wm., Union.
 Richardson, Mrs. Wm., Columbus.
 Schafer, Florence E., Macon.
 Scott, Rev. Reuben A., Jackson.
 Smith, Miss D. Belle, Columbus.
 Thompson, F. A., Macon.
 Thompson, Mrs. F. A., Macon.
 Todd, Mrs. Lillian, Union.
 Weaver, Mrs. R. M., Corinth.
 Weaver, R. M., Corinth.
 Wood, O. M., Corinth.

MISSOURI

Abernathy, Rev. Wm. S., Kansas City.
 Alexander, Rees, Independent.
 Alexander, Wm. M., Palmyra.
 Allin, Miss Irene C., Brunswick.
 Ashe, Mr. Fred M., Tarkio.
 Ayars, Miss Helen, St. Louis.
 Ayars, Mrs. T. R., St. Louis.
 Beard, Miss Harriet Edna, St. Louis.
 Blew, Miss D. Adella, Montrose.
 Bottorff, Mr. Charles, Savannah.
 Bottorff, Mrs. Charles, Savannah.
 Bowmar, Mr. Herman, St. Louis.
 Bowmar, Mrs. Herman, St. Louis.
 Braun, Rev. Theodore, St. Louis.
 Bury, Mr. Phillip, Fulton.
 Buxton, Mrs. A. A., Kansas City.
 Cole, Rev. Clifford A., St. Louis.
 Cook, Ruth, Mexico.
 Danforth, Wm. H., St. Louis.
 Davis, Forest E., Nevada.
 Davis, Mrs. Forest E., Nevada.
 Evans, N. Elizabeth, Maryville.
 Fitzmaurice, Mrs. Timothy P., Forest City.
 Forbes, Miss Helen M., St. Louis.
 Fowler, Mr. C. F., Kansas City.
 Freeman, Mr. Orley A., Joplin.
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 Gilchrist, Miss Roxy, Lathrop.
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 Goodman, Miss Marie L., Kansas City.
 Gribben, Mr. D. P., Kansas City.
 Gunther, Mr. A. C., St. Louis.
 Hall, Mr. G. M., St. Louis.
 Hammond, Mr. Elza, Harris.
 Hanpeter, Mr. Ed. Frederick, St. Louis.
 Hardesty, Mr. Egbert M., Weston.
 Holloway, Mr. Frank, New Hampton.
 Jeffers, Mr. T. L., Mill Grove.
 Johnson, Mr. Martin R., Kansas City.
 Johnson, Sara M., St. Louis.
 Joiner, Mrs. W. B., Joplin.
 Katterjohn, Mr. H., St. Louis.
 Kelsey, Mr. L. H., St. Joseph.
 Kerr, Rev. Howard I., Parkville.
 Lawton, Mr. Wallace W., Osceola.
 Luck, Mrs. T. C., Hannibal.
 Luck, Mr. T. C., Hannibal.
 Maus, Cynthia Pearl, St. Louis.
 McMillan, Miss Ruth L., Kansas City.
 McNaul, Mrs. Katharine, Maitland.
 Meyer, Miss Lily E. A., St. Louis.
 Miller, Rev. C. B., Kansas City.
 O'Brien, James P., Kansas City.
 Parks, James J., St. Louis.
 Parrish, Miss Anna E., St. Louis.
 Ross, Mrs. C. H., Pilot Grove.
 Rowlison, Rev. J. P., Vandalia.
 Schaper, Mrs. J. H., Washington.

Shipley, Chas. P., Kansas City.
 Shull, Charles W., St. Louis.
 Slater, Chas. H., St. Louis.
 Smither, Mrs. A. C., St. Louis.
 Spitzer, Miss Alice E., Kirksville.
 Stafford, Arch, Hurley.
 Stafford, Mrs. Arch, Hurley.
 Stevenson, Mr. E. B., Kansas City.
 Taylor, Alva W., Columbia.
 Thames, Austin J., Palmyra.
 Thape, Miss Cecelia T., St. Louis.
 Tralle, Prof. H. E., Mexico.
 Truex, Mrs. H. E., St. Louis.
 Vollmar, Mr. H., St. Louis.
 Watts, Miss Vollie Watts, Rogersville.
 Wells, Mrs. Sam W., Savannah.
 Wells, Mrs. Walter B., Savannah.
 Wellpott, Mr. F. H. C., St. Louis.
 Welsh, Miss Eva N., Kansas City.
 Williams, Sterling L., Liberty.
 Williams, Mrs. Sterling L., Liberty.
 Wilson, Miss Mary J., St. Louis.
 Withrow, Mr. J. F., Tarkio.

MONTANA

Alford, Rev. J. A., Cascade.
 Cogshall, Mr. F. C., Billings.
 Cunningham, Prof. P. J., Bozeman.
 Deaton, Mrs. S. I., Billings.
 Ellis, Rev. Edwin M., Helena.
 Moore, Blanche, Bozeman.
 Nutting, Miss Carrie, Anaconda.
 Richardson, Mrs. L. L., Forsyth.
 Ross, Mrs. Anna N., Anaconda.
 Stephenson, Mrs. Thomas, Helena.
 Swisher, E. D., McAllister.

NEBRASKA

Battershell, Corydon F., Omaha.
 Bay, Kathryn, Polk.
 Brown, Miss Margaret Ellen, Lincoln.
 Burtch, A. D., Lincoln.
 Byers, Mrs. R. E., Gresham.
 Byers, Mr. R. E., Gresham.
 Carpenter, Archie W., Omaha.
 Cloud, Mr. Henry Roe, Winnebago.
 Dick, Mr. J. S., Crete.
 Dickson, Rev. Jas. G., Winnebago.
 Dietrick, Paul S., Lincoln.
 Fisher, Grant E., Omaha.
 Fletcher, Ray G., Lincoln.
 Fletcher, Mrs. Ray G., Lincoln.
 Flower, Mr. R. S., Omaha.
 Holmes, A. M., Murray.
 Hood, Rev. Robert, Orchard.
 Houseman, Rev. Ralph H., Omaha.
 Houseman, Mrs. R. H., Omaha.
 Kimberly, Nellie C., Lincoln.
 Leamer, Miss Vida M., Wakefield.
 Little, Mrs. C. W., Lincoln.
 Lomax, Mr. H., Broken Bow.
 Long, M. Marvin, Gering.
 MacBeth, Mary, Osceola.

Makin, Miss S. A., Lincoln.
 Nordin, A. L., St. Paul.
 Oberlies, L. C., Lincoln.
 Rizer, D. G., Davey.
 Romine, Mrs. James, Chadron.
 Tucker, Miss Mittie, Pender.
 Watson, Miss Julia, Lincoln.
 Watson, Miss Matilda, Lincoln.
 Wallace, Mr. Geo. G., Omaha.
 Webb, B. L., McCook.

NEVADA

Leach, W. Clarence, Blair.
 Leach, Mrs. W. C., Blair.
 Turner, Prof. A. E., Reno.

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 Manzer, Mrs. C. W., Woodstock.
 Ross, Rev. William Alexander, M. A., St. John.
 Hendrick, Nellie T., Nashua.
 Herrill, F. C., Nashua.
 Hicks, Rev. T. Ross, Claremont.

NEW JERSEY

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 Barnes, Mrs. J. Woodbridge, Newark.
 Brookins, Mrs. E. J., Ridgefield Park.
 Burgess, Mrs. I. B., Newark.
 Burgess, Mr. Isaac B., Newark.
 Burgess, Mr. Robert Wilbur, Ithac.
 Campbell, Mrs. Mary, Pleasantville.
 Conover, Rev. E. C., Plainfield.
 Cooper, Mr. Edward W., South Orange.
 Diffendorfer, R. E., New York.
 Ferris, Miss Anita B., Upper Montclair.
 Gee, Howard James, East Orange.
 Gowen, Dr. J. W., Weehawken.
 Hall, Geo. E., Plainfield.
 Hicks, Mr. H. W., New York City.
 Hutton, J. Gertrude, East Orange.
 Karnell, Mrs. Almer W., Camden.
 Leslie, Mrs. M. E., Newark.
 Leslie, M. E., Newark.
 Pemberton, Rev. Percy, Westfield.
 Price, Rev. Samuel D., Camden.
 Rice, Mrs. H. T., Vineland.
 Ross, Daniel, Trenton.
 Sanson, Miss Kittle M., Belle Mead.
 Turton, Mr. Simeon D., Newark.
 Warring, Rev. Henry B., Marlton.
 Wiggins, S. Minnie, Montclair.

NEW MEXICO

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 Collings, Miss Laura W., Cubin.

Collings, Mrs. L. A., Cubin.
 Hewitt, Chas., Albuquerque.
 Ogle, W. G., E. Las Vegas.
 Pofe, Wm. H., Santa Fe.
 Porterfield, D. A., Albuquerque.

NEW YORK

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 Brainard, Harry B., New York City.
 Brown, Frank L., New York City.
 Brown, Wm. H., Rochester.
 Burges, R. W., Ithaca.
 Butterfield, Rev. F. A., Syracuse.
 Cass, Herbert E., Syracuse.
 Clinton, A., Elmira.
 Clinton, Mrs. A., Elmira.
 Coe, Prof. Geo. A., New York City.
 Crouch, Rev. F. M., New York City.
 Day, Alfred, Syracuse.
 Di Pietro, Rev. A., New York City.
 Elliott, Harrison S., New York City.
 Fisher, Dr. Geo. J., New York City.
 Foreman, Mrs. G. S., Albion.
 Gamlin, Miss Alice M., Albany.
 Gulick, Rev. Geo. W., B. D., Mt. Marion.
 Hamilton, Frank, New York City.
 Hamilton, Mrs. Frank, New York City.
 Harris, Elizabeth, Albany.
 Hill, Herbert L., New York City.
 Hill, Mrs. Herbert L., New York City.
 Johnson, M. W., Mumford.
 Keeler, Rev. Ralph W., D.D., New York City.
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 Locke, Rev. A. C., Dunkirk.
 Lyman, Rev. H. C., Hamilton.
 Lyman, Mrs. H. C., Hamilton.
 Main, Arthur E., D.D., L.H.D., Alfred.
 Mains, George P., New York City.
 Meyer, Dr. Henry H., New York City.
 Patterson, Chas. E., Schenectady.
 Pease, E. L., Syracuse.
 Peckham, Alice L., Rochester.
 Roberts, A. E., New York City.
 Roberts, Dr. Peter, New York City.
 Reynolds, O. N., Elmira.
 Rogers, A. E., Lockport.
 Rounds, Edna M., New York City.
 Smith, Fred B., New York City.
 St. John, G. B., New York City.
 Stowell, Rev. Jay S., New York City.
 Trowbridge, Rev. Stephen Van R., Brooklyn.
 Trull, Rev. Geo. H., New York City.
 Waite, R. A., New York City.
 Whitaker, Rev. C. B., Houghton.
 Young, John R., New York City.

NORTH CAROLINA

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 Broughton, Dr. Ernest H., Raleigh.
 Broughton, J. M., Jr., Raleigh.
 Clinton, Geo. W., A. M., D.D., Charlotte.
 Davis, E. H., Rockingham.
 Dozier, Miss Martha, Greensboro.
 Henry, Bess Neal, Winston-Salem.
 Holeman, Miss Hattie, West Durham.
 Honline, Prof. M. A., Asheville.
 Knight, Edgar W., Ph.D., Durham.
 Koch, W. W., Wilmington.
 Kochtitzky, E. H., Mt. Airy.
 Long, J. Walter Long, Greensboro.
 Mann, J. L., Ph.D., Greensboro.
 Martin, Prof. J. D., Ph.D., Charlotte.
 Michaux, Mrs. E. R., Greensboro.
 Patton, Mrs. B. F., Revere.
 Peele, Prof. J. H., Guilford College.
 Royall, Rev. V. A., Elizabeth City.
 Smith, Miss Nannie Lee, Greensboro.
 Snyder, Chas. W., Winston-Salem.
 Spaugh, H. W., Winston-Salem.
 Spaugh, Walter T., Winston-Salem.
 Spransy, Jos. W., Durham.
 Walter, Sadie, Winston-Salem.
 Watts, Geo. W., Durham.
 Wicker, Dr. W. C., Elon College.
 Wright, F. M., Moffitt.
 Wright, Preston L., Winston-Salem.

NORTH DAKOTA

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 Barnhart, Rev. E. E., Jamestown.
 Birkhang, Konrad, Jamestown.
 Bloom, Rev. W. Knighton, Minot.
 Breaw, Owen R., Carrington.
 Danenhower, Mrs. M. A., Jamestown.
 Doty, Rev. S. B., Oakes.
 Lane, W. J., Fargo.
 Little, M. D., Bathgate.
 Roe, Wm. E., Jamestown.
 Snow, Rev. Walter A., Fargo.
 Snow, Mrs. Ella M., Fargo.
 Taylor, A. J., Velva.
 Widdefield, J. W., Leal.
 Widdefield, Mrs. J. W., Leal.
 Wilson, Mrs. J. C., Bathgate.

NOVA SCOTIA

Brown, Rev. J. W., Ph.D., Wolfville.
 Brown, Mrs. J. W., Wolfville.
 Crowdis, Rev. C. J., Halifax.

OHIO

Appleton, Mrs. Henry, Cincinnati.
 Arras, Edmund F., Columbus.
 Arras, Mrs. Edmund F., Columbus.
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